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Thesis

A COMPARISON OF THE RELIGIOUS EDUCATIONAL WORK OF JOHN WESLEY
WITH THE RELIGIOUS EDUCATIONAL WORK OF HEINRICH PESTALOZZI.

by

Marion Carolyn Armstrong
(B.R.E., Boston, 1923)

submitted in partial fulfillment of the
requirements for the degree of
Master of Arts.

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A COMPARISON OF THE RELIGIOUS EDUCATIONAL WORK OF JOHN WESLEY
WITH THE RELIGIOUS EDUCATIONAL WORK OF ARTHUR BURNHAM

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A COMPARISON OF THE RELIGIOUS EDUCATIONAL WORK OF JOHN WESLEY WITH THE RELIGIOUS EDUCATIONAL WORK OF HEINRICH PESTALOZZI

I. INTRODUCTION

The life and works of two great contemporaries, so closely linked with religious education, reflect new meaning in comparative study. What might have been the result if these leaders had been mutually influenced can only be imagined. There is no indication that their paths ever crossed.

Much has been written upon the educational theories and practices of Pestalozzi. Many studies have been made of Wesley's interest and zeal in promoting education. To take account of these investigations and bring together in comparative study their life and work in the religious education of children, the regeneration of society and training of adult leadership for religious education is the purpose of this thesis.

II. THE LIFE OF JOHN WESLEY

The Times in which he Lived

The era of John Wesley is marked by changing civilization. The Industrial Revolution beginning to have some slight influence in Wesley's youth, brought stirring change to the England of his later ministry. It was a rural England which he traversed at first with a few devoted leaders, and gradually it expanded into an industrial population with social problems and educational needs so great that Church and School became at once inadequate to meet the situation. The shifting of population from the south to the north brought a great horde of people into town life with wretched living conditions, long working hours and meager wages.

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The established church stayed in its stronghold in the south while Wesley and his followers carried their ministry to meet the requirements of the industrial people of the north.

Influence of the French Revolution

The French Revolution and the breaking away of the American colonies from the Mother Country brought to the fore the question of the rights of kings, aristocracy and freedom. Poets, reformers and republicans were the groups most concerned about the revolution. England was close enough to see the unpleasant aspects of the French Revolution. English reformers would not brook a rebellion costing so much. While the French chose to overthrow monarchical rule, England preferred to reform it. Political problems in England did not parallel French problems of state. French opinion was held in contempt by a nation long her enemy. If for these reasons alone England did not follow the French pattern in revolting against the monarchy, she was not, however, exempt from intense discontent and agitation. Reformers and societies agitated the voting rights of all citizens irrespective of property. While Edmund Burke appealed to the upper classes for the preservation of the Crown, Hannah Moore's pamphlets in simple, convincing style argued for democracy and were read by the working groups. Seasons of famine, distress and acute poverty might have paved the way for a revolutionary outbreak. The miners of Cornwall and the colliers of Newcastle were vicious and destructive when John Wesley first went among them. His intense loyalty to the King and the Government influenced his followers. They became less impatient of ruling power and more zealous for the progress of their own individual religion. The unrest was deflected.

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be argued that because of his work and influence the impact of the Revolution was softened, and England was far less disturbed."¹

Influence of the American Revolution

The struggle for independence on the part of the American Colonists called forth at first sympathy and then rebuke on the part of John Wesley. While this paper is concerned with the trend of his era, it can not deal with the causes leading to John Wesley's part in the American revolution. Suffice it to say that while the English Church treated the Colonies with a cold indifference, John Wesley expressed his views and acted upon what he regarded as "the just claim of the Colonists to our regard and care."²

Influence of Social Conditions in England

Much has been written about the cruelty and vice of this period. An idle self-seeking clergy, drunkenness and vile talk as marks of distinction for men of fashion, brutality and bestial torture of animals, have been commonly associated with the records of this time. Records show that the Cockneys were permitted on holidays by the payment of two pence to amuse themselves at the expense of the lunatics of Bethlehem Hospital. In London, signs in gin shops invited passers-by to "get drunk for a penny or dead drunk for two pence." Every sixth house in London was a grog shop. Cruel penal laws did not lessen crime.

"We are only saved from discribing the age of Walpole in the words which Porson once applied to an individual as 'mercantile and mean beyond merchandise and meanness,' by the reflection that the age of Sunderland, of the second George and of Walpole is also that of Berkley, of Wesley, and of Pitt..... The earlier half of the eighteenth century in England is an age of materialism, a period of dim ideals, of expiring hopes. Before the middle of the century its character was transformed. There appeared a movement headed by a mighty leader, who brought water from the rocks to make a barren land live again..... Berkley among philosophers, Law among divines, all derived new thoughts, evoked new harmonies or caught new inspirations from the age. But more important than any one of

1 Edwards, Maldyn, - John Wesley and the Eighteenth Century - p. 96

2 Ibid , - p. 170.

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these in universality of influence and range of achievement were John Wesley and the religious revival to which he gave his name and life."³

The reactions to the restrictions of Puritanism of 1660 had brought desire for abandoned pleasure. Outraged morality and good sense were in the eighteenth Century bringing the desire of the people back to the real issues of life. It cannot be claimed that there was a total disregard for or superficial interest in religion. There were forces at work creating a hatred for corruption and a longing for better standards of morality. The schools had some part in creating this interest.

"Over twenty-five thousand schools of all classes were founded in England and Wales between 1600 and 1730 These schools supplied the poor with such education as was to be had in the eighteenth century. This education was sufficiently ineffective, but it was something at least, and it carried with it the elements of true Christian teaching. The religious revival under Wesley owed perhaps, more than is generally suspected to the Christian teaching in these new and humble elementary schools."⁴

The people may have been at heart religious although showing apathy and in indifference to organized religion of that day.

Influence of Romanticism in Literature

A return to Romanticism in literature, brought in the latter part of the eighteenth century, love of nature and enthusiasm for human interests, into the poetry of Wordsworth, Coleridge, Burns and Blake. The Wesleyys breathed into hymns the romantic passion and exultant joy striking sympathetically upon the ears of the people. The literature of the period contains a steady stream of devotional books and works upon themes of religious controversy.

Although there were times when John Wesley seemed to be at odds with conservative trends in his era and again in line with some of the tendencies of his day, there was a readiness for the man and for his message despite

3 Temperley, H.W.Y.-Cambridge Modern History, Vol VI., P. 86

4 de Montmorency, J.E.,- Progress of Education in England, p.54

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3 Temperley, H.W.Y., Cambridge Modern History, Vol VI., p. 88

4 de Montmorency, L.E., Progress of Education in England, p. 24

the hostile ignorance of the mob, the indifference of the aristocracy and the bitter opposition of the clergy and the press.

Parentage, Ancestry and Birth

John Wesley was descended on both sides from people actively and profoundly interested in religion. His mother was the daughter of Dr. Annesley, a minister to the Dissenters from the Established Church. Wesley's great-grandfather, Barthalomew Wesley and his grandfather, John Wesley were also ejected ministers. Susanna Annesley, mother of John Wesley at the age of thirteen, withdrew from the Dissenters, remaining as did her husband for the rest of their lives in the Established Church. The Rev. Samuel Wesley was rector at Epworth, Yorkshire market town at the time of the birth of John Wesley on June 17, 1703. He had received his appointment as a reward for his work in defence of the Revolution, dedicated to Queen Mary.

The Wesley children, nineteen in all, were brought up with rigid carefulness and much attention paid to their education and religious conversation. At the age of six, John was rescued from his burning home when the family were victims of an incendiary attack on the rectory. Among the private papers of Mrs Wesley was found her written decision- "to guard well the soul of this child so mercifully spared."⁵ The family must have been victimized many times by their opponents within the community. The following records show that the family must have been schooled in much hardship:

1701- Wesley's barn collapsed.

1702- Part of the rectory burned and in twelve months his entire growth of flax destroyed by fire.

1709- the rectory destroyed by fire.

1710- Samuel Wesley thrown in prison for debt.⁶

5 Banfield, Frank,- John Wesley, p.12

6 Lunn, Arnold, John Wesley, p. 40

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Parents, Ancestry and Birth

John Wesley was descended on both sides from people actively and profoundly interested in religion. His mother was the daughter of Dr. Annesley, a minister to the Dissenters from the Established Church. Wesley's great-grandfather, Bartholomew Wesley and his grandfather, John Wesley were also ejected ministers. Susanna Annesley, mother of John Wesley at the age of thirteen, withdrew from the Dissenters, remaining as did her husband for the rest of their lives in the Established Church. The Rev. Samuel Wesley was rector at Epworth, Yorkshire market town at the time of the birth of John Wesley on June 17, 1703. He had received his appointment as a reward for his work in defence of the Revolution, dedicated to Queen Mary.

The Wesley children, nineteen in all, were brought up with rigid carelessness and much attention paid to their education and religious conversation. At the age of six, John was rescued from his burning home when the family were victims of an incendiary attack on the rectory. Among the private papers of Mrs Wesley was found her written decision - "to guard well the soul of this child as mercifully spared."⁵ The family must have been victimized many times by their opponents within the community. The following records show that the family must have been schooled in much

hardship:

- 1701 - Wesley's barn collapsed.
- 1702 - Part of the rectory burned and in twelve months his entire growth of flax destroyed by fire.
- 1703 - the rectory destroyed by fire.
- 1710 - Samuel Wesley thrown in prison for debt.⁶

"The man who took a hostile world for his parish did not come of coward stock. His father, Samuel Wesley was a man of great physical courage. One sees him against a sullen background of hostile parishoners, cheerful and undismayed, daunted neither by poverty nor boycott nor the debtor's gaol. He did not know the meaning of fear."

Education in Schools

Charterhouse

In his early school days at Charterhouse, John Wesley conformed to the traditions of the family as a quiet industrious student. He suffered from the bullying of the older boys who robbed younger students of bread; but cheerfully attributed his good health to the frugal diet and his obedience to his father's advice in running around Charter-house gardens three times every morning.

Education at Oxford

At the age of seventeen Wesley entered Christchurch, Oxford where he applied himself to the study of theology that he might receive the Deacon's Orders in the Church of England. The works of Jeremy Taylor and Thomas a Kempis tended to make him devout in that he prayed for inward holiness and subjected himself to a rigid self-discipline. He was elected Fellow of Oxford and later became Greek lecturer and moderator of his classes. At this time he made a life-time rule to choose for intimate companions only those whose associations would be beneficial. Approximately two years interim lapsed when he served his father's parish residing at Wroote, near Epworth while his father's health failed. In the meantime, Charles Wesley, brother of John, had been elected to a studentship at Christchurch.

The Holy Club

Following his ordination in 1729, John Wesley returned to his duties at Lincoln, finding his brother the leader of a much despised group of

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Following his ordination in 1729, John Wesley returned to his duties at Lincoln, finding his brother the leader of a much despised group of

students. John soon became the recognized leader of this Holy Club, a group of fifteen students meeting together for devotional study and conversation. They were dubbed "Methodists" among other derisive nicknames used by carefree students observing their regular visits to the sick and the prison, their strict observance of fast days and meetings for prayer and meditation. The two brothers often sought advice from Law, an English tutor, whose book "A Serious Call to a Holy Life" had been their guide. John Wesley's parents were disturbed by his restless state of mind. This advice came to him from Law:

"You are to follow the Divine Light: wherever it leads you, in all your conduct. It is God alone that gives the blessing. I pray you always mind your own work, and go on with cheerfulness; and God, you may depend upon it, will take care of His. Besides, Sir, I perceive you would fain convert the world! but you must wait God's own time. Nay, is after all He is pleased to use you only as a hewer of wood or a drawer of water, you should submit, yea, you should be thankful to Him that He has honored you so far."⁸

Rumors that the Holy Club would be disbanded by Christchurch authorities came at the time when Wesley's father, failing in health required his services at home. The family, urging him to apply for his father's parish, found him quite determined to settle down at home. His father died April 3, 1735. Not long after, Charles and John Wesley sailed under the English Society for the Propagation of the Gospel in Foreign Lands, in company with Oglethorpe for the new colony of Georgia in America.

Work in Georgia

Voyage Contact with Moravians

He came into his first association with the Moravians on this voyage. During a storm at sea, when John Wesley could not restrain his fear, he was touched by their serenity. He felt that in their quiet assurance they possessed something that he did not have. Their example gave him the feeling

8 Banfield, Frank,- John Wesley, p. 26.

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of the possibility of an assured personal experience. He was dissatisfied with himself, and remained in that frame of mind all during his stay in Georgia. He made his way at first with Delamotte to the German settlement in Savannah. He had been sent out by the Society for the purpose of working among the Indians; but Oglethorpe insisted that it was not safe to go among them, therefore his first duty was to the English colonists. His own chief motive was to save his own soul by getting away from evils and temptations that had beset him at Oxford. He had been told that the Indians were waiting like little children to receive the Gospel. He changed his views upon seeing them, considering them all excepting the Choctaws- "thieves, gluttons, dissemblers, liars, murderers of fathers, mothers, even their own children." Upon returning to England he reported that he had neither found nor heard of any Indian who had the least desire to be instructed.

Program of Work in the Colony

In his program of work with the colonists, he showed little aptitude in adapting himself to the needs of a motley collection of uncultured and dissatisfied people. He was zealous in fulfilling his churchly duties- administering communion, holding three services a Sunday, reading prayers in Italian and French, and in catechizing the children once a week. He learned Spanish so that he might preach to the Spanish Jews and formed a society patterned after the Holy Club. He was responsible for the gathering of the children into a school, taught by Delamotte. When the well-to-do children made fun of the poorer class, John Wesley took Delamotte's place as a teacher for a week, going to school barefoot. His priestly, ascetic type of religion was distasteful to a restive, pleasure-loving people who resented his rebukes and questioned his insistence upon outward form and duty.

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Conversion and Visit to Herrnhut

Peter Boehler, the Moravian, became Wesley's adviser in religious matters. While attending a meeting at Aldersgate, of which he record in his journal, "I felt my heart strangely warmed," he gained that composure of spirit and assurance of faith so long desired. He then sought further advice from the Moravians in the Herrnhut colony at Marienborn, near Frankfort. Peter Hoehler had given him confidence in putting his reliance upon Divine Goodness. He could not accept without question Boehler's teaching that assurance is given instantaneously not as a growth or bestowment. Of a cool and logical temperament, Wesley did not at once feel the enthusiastic fire so he thought he ought not to preach. Boeler's counsel to him was to "preach faith 'til you have it and then because you have it you will preach faith."

He studied the entire program at Herrnhut and recorded in his journal the experiences of the people and the counsels of Christian David. His visit strengthened the Moravian influence upon his life although he was not attracted by the personality of Count Zinzendorf. His conception of religious life was broadened and he began to understand that religious experience takes different forms in the lives of different people.

Field Preaching in England

Returning to England he tried to carry out the Moravian advice, preaching during the years 1738 and 1739 in pulpits wherever the opportunity came, as London pulpits were closed to him. In 1739 and 1740 he joined himself to Whitefield preaching in the open fields. Large crowds and the opposition of clergy to their doctrines of experiential religion forced them

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to open-air preaching. Out-of-door preaching was at first distasteful to him for it seemed to him out of order that souls should be saved without the Church. He did not enjoy crowds but preferred small companies immediately gathered around him. He set for himself the task of establishing societies and schools for those for whom he preached. These first society bands consisted of a membership of five or ten patterned after the Moravian brotherhoods. They met together for teaching, exhorting scriptures, reading prayers in private homes, workhouses and prisons. After Whitefield returned to his work in Georgia, the first Methodist meeting-house was erected at Bristol in 1739. Wesley became the proprietor of many similar chapels until the expenses could be borne by the societies.

Separation from Whitefield

In 1740 he separated from the Moravians in the Fetter Lane Society because of his disapproval of their doctrine of quietism. His insistence upon active effort being used as a means of grace brought him into controversy with the Moravian brethren. A little later he came into conflict with Whitefield over the doctrine of predestination. Wesley's doctrine of universal redemption or "free grace" was in direct opposition to the predestination theory and brought about a breach in his relations with Whitefield. As the London Fetterlane Society had started as a voluntary group seeking spiritual advice from Wesley, many remained true to his teachings.

Work in Mining Section, Founding of Orphanage and Mob Violence

Continuing his work as an itinerant preacher in the mining section of Newcastle, he was touched by the poverty of the people. He established an orphanage and school for destitute children, making this institution the center for charitable work.

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Beginning of Conference and Organized Effort in Closing Years

In 1744, the first conference met of men whom Wesley had appointed to look after the societies in his absence. He did not at first think of appointing preachers for he limited the functions of these men to the reading of prayers and expounding of scripture. As the work expanded and he found he must make more infrequent visits to the societies; and he placed upon them more responsibilities. Lay preachers and sympathetic clergymen were invited by Wesley to meet and advise with him on matters of discipline, practice and status of the lay preachers. These gatherings became annual affairs, establishing the organization of preaching circuits and becoming centers for the training of lay preachers.

In the latter part of his career, Wesley devoted more time to the organization of his schools and societies. He visited Scotland, Ireland and Wales on preaching missions. He gave impetus to the formation of a Methodist society in America, and sent out a preacher whom he ordained as bishop to be in charge of the Methodist groups in the colonies in America. Never did the Wesley brothers consider themselves apart from the established church although they realized that the time would come when the societies would be withdrawn from the Mother Church. In 1791, at the age of eighty-seven, Wesley died in London.

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III. THE LIFE OF HEINRICH PESTALOZZI

The Times in Which He Lived

Switzerland, during Pestalozzi's career, was the scene of discontent and changing governments. The mass of people were losing their power over governing bodies as the larger cantons became more aristocratic. A few families had acquired permanent rule. During the French Revolution, Switzerland was siezed by the French and held from 1798 to 1815. A new confederation of states was then set up, consisting of twenty-two cantons each to be represented in the diet. Annual meetings were to be held alternately at Berne, Zurich and Lucerne. Presently the old abuses were revived and representitives were based upon property qualifications. The clergy, aristocracy, and officials held their ground against change until 1830, when the French again interfered. Universal suffrage was then generally conceded and two-thirds of the population could take part in public affairs. Basel, where Pestalozzi spent his last days, was divided on the question of universal suffrage- the town districts being conservative and the country districts democratic. Results were not what the liberals expected as they had not the means for strengthening their central power. The French promised the Swiss, and other nations wishing to be free, fraternity and peace. From the time of its origin until well into the nineteenth century Switzerland was but a loose confederation of sovereign or almost sovereign states.

Influence of Zwingli

Zwingli had introduced the spirit of democracy into Swiss Protestantism, giving the movement an independent course from the Lutheranism of Germany. His ministry became a great power in the city, inculcating the spirit of freedom and independent thought. Public debates were held on the doctrines

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Influence of Calvinism

Calvinism in Geneva brought an experiment in safeguarding community life with moral standards, upheld and enforced by a consistory of laymen and clergy. The Calvinistic doctrine of predestination separated the Geneva group from the followers of Zwingli. It was an age of religious intolerance. Many reformers of the Protestant reformation had found refuge in Switzerland, but feelings were bitter and Anabaptists suffered persecution there as in other parts of Europe. The peasants and herdsmen of the forest cantons remained aloof and loyal to the Catholic faith, fighting their right to religious liberty. Strife was bitter between the Protestants and Catholics and did not come to a peaceful settlement until after Pestalozzi's time.

Tendencies Toward Racial Tolerance

Not until 1848, did the Swiss develop a constitution recognizing with satisfaction both federal and cantonal powers. Three nations bordering upon Switzerland made the country a refuge for the oppressed and a cosmopolitan nation with early tendencies toward racial tolerance. It was natural that the people of Switzerland should have close communication with Germany, Italy,

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Social Conditions

Switzerland as an agricultural country was emerging from a feudal land system. Peasants were beginning to combine industry with agriculture. Spinning was carried on in many households. Social problems were aggravated by a lack of unity between the cantons. Peasant uprisings due to social unrest were common.

Educational Development

The education of the masses was of a very superficial quality failing to prepare them for a democratic government. The character of popular education in German Switzerland at the close of the eighteenth century is described by Hermann Krusi who became a disciple of Pestalozzi at the age of twenty-five. Krusi began his career as a teacher at the age of eighteen. As an errand boy carrying a bundle of yarn up the mountain side, he met a relative who urged him to apply for the position of schoolmaster recently made vacant. He was desirous of the position but realized that he had little knowledge.

"Since my leaving the day school, where I had learned and practiced only reading, learning by rote, and mechanical copying, and while I was growing up to adult age, I had so far forgotten to write that I no longer knew how to make all the capital letters; my friend Sonderegger therefore procured me a copy from a teacher in Altstattin, well-known as a writing master. This single copy I wrote over as often as a hundred times, for the sake of improving my hand writing. I had no other special preparation for the profession; but, notwithstanding, I ventured, when the notice was given from the pulpit, to offer myself as a candidate for the place, with but small hopes of obtaining it, but consoling myself with the thought that at least I should come off without shame.

The day of the examination came. An older fellow-candidate was first called before the committee. To read a chapter in the New Testament and write a few lines, occupied him a full quarter of an hour. My turn now came. The genealogical register, from Adam to Abraham, from the first book of Chronicles, was given me to read. After this, chairman Schlapfer gave me an uncut quill with the direction to write a few lines. 'What shall I write?' I said. 'Write the Lord's prayer or whatever you

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like,' was the answer. As I had no knowledge of composition or spelling, it may be imagined how the writing looked. However I was told to retire. After a short consideration, I was, to my wonder and pride, recalled to the room. Here chairman Schlapfer informed me that the whole committee were of the opinion that both candidates knew little; that the other was best in reading, and I in writing.

"The other, however, being over forty years old, and I only eighteen, that they had come to the conclusion I should learn what was necessary sooner than he, and as, moreover my dwelling house (the commune then had no school-house of their own) was better adapted for a school-house than his, I should receive the appointment. I was dismissed with friendly advice and encouraging hopes of increased pay, if my exertions should be satisfactory."⁹

Small wonder, then, that the time was ripe for a reform in education.

Parentage, Ancestry, Birth and Early Training

Heinrich Pestalozzi was descended from Protestant refugees who fled from Vienna to Switzerland, settling in Zurich in 1567 and adopting the reformed faith. Heinrich's paternal grandfather became pastor at Honigg. John Baptist Pestalozzi, father of Heinrich Pestalozzi, was a surgeon and oculist. He died when Heinrich was five years old, leaving his widow with three children and a very slender fortune. The oldest boy, Baptist, died in youth. A sister, Barbara always corresponded with her brother Heinrich.

Susanna Pestalozzi, a gifted and admirable mother, chose to rear her children in Zurich where educational advantages were better than in the town where she might have been sheltered by her brother.

John Heinrich Pestalozzi was born in Zurich, January 12, 1746. He was brought up in rigid economy, softened only by the devoted love and generosity of his mother and a faithful family servant. Puny and sickly, the boy spent much of his time indoors in the company of the women, deprived of a father and boy companions. DeGuimps claims that lack of out-door recreation made him introspective, shy, awkward, imaginative and unaware of realities, in poor health most of his life.

Education

Heinrich Pestalozzi was considered a poor student, judged by the

⁹ Cubberly, - Readings in History of Education, pp. 373, 374

life, was the answer, as I had no knowledge of composition or spelling, I may be imagined not the writing looked. However I was told to write, and a short consultation, I was, to my wonder and surprise, admitted to the room. Here I sat down and after a few minutes I wrote a composition. The teacher was so pleased with it that he gave me a certificate of merit. I was then told to write another, and I did so. The teacher, however, being over forty years old, and I only thirteen, that they had gone to the conclusion I would learn what was necessary soon. Then he, and one, however my dwelling house (the country then had no school-houses of their own) was better suited for a school-house than this, I should resolve the appointment. I was thirteen with friendly advice and encouragement. I had hoped to become a poet, if my exertions should be satisfactory."

Still younger, then, that the time was ripe for a reform in education.

Forerunners, January, Fifth and Sixth Twentieth

Heinrich Pestalozzi was descended from Protestant refugees who fled from Alsace to Switzerland, settling in Zurich in 1537 and adopting the reformed faith. Heinrich's paternal grandfather became pastor at Horgen. John Baptist Pestalozzi, father of Heinrich Pestalozzi, was a surgeon and oculist. He died when Heinrich was five years old, leaving his widow with three children and a very slender fortune. The oldest boy, Baptist, died in youth. A sister, Barbara, always corresponded with her brother Heinrich. Susanna Pestalozzi, a gifted and admirable mother, chose to rear her children in Zurich where educational advantages were better than in the town where she might have been sheltered by her brother.

John Heinrich Pestalozzi was born in Zurich, January 12, 1746. He was brought up in rigid economy, softened only by the devoted love and generosity of his mother and a faithful family servant. Young and sickly, the boy spent much of his time indoors in the company of the women, deprived of a father and boy companions. Besides often lack of out-door recreation and his introspective, shy, reticent, sensitive and nervous disposition, in poor health most of his life.

Education

Heinrich Pestalozzi was considered a poor student, judged by the

the master incapable because of his poor writing and many errors in spelling. He was good-natured and liked by his companions but always bore the name of Harry Oddity of Foolsborough. Holidays were spent with his grandfather in beautiful Honnig. Here he developed a love of nature and a respect for the work of the fields and the industry of peasants. Influenced by his grandfather he decided early in life to become a pastor.

Life in Zurich University

He entered Zurich University, a literary center. By influence of the professors, he came to despise wealth and luxury, placing truth and justice as his highest ideals. In company with student friends, he often slept on the ground and submitted himself to a diet of bread and vegetables. Under their teachings, he became sensitive to the injustices of his day, inquiring into the causes of evil. He decided to sponsor the cause of the peasants, writing articles for the student journals. In these articles, he suggested the following solutions to social problems: (1) All great minds working for public good, no one despising fellow creatures when honest and industrious; (2) Parents exercising care in choosing children's companions; (3) People eager to praise rather than blame others; (4) Selling of Tissot's book to parents; (5) Someone outline simple educational principles which would help fathers and mothers to bring up children in a rational manner; (6) All who work with hands looked upon as pillars of liberty; (7) All fellow citizens studying history and laws of canon.

Life Work Decisions

In his struggle to find his life work he turned from the ministry to law, and from law to agriculture. In 1762, he became an enthusiast for Rousseau and took part in a student revolt championing Rousseau's cause. From this time on, he was regarded with suspicion by his countrymen as a dangerous

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Revolutionist. In 1763, 1764 and 1765, he devoted himself to the study of law with a view to help his country in national affairs. Overwork and shock at the sudden death of Blunschli brought on serious illness. His doctor advised a rest in the country and he decided to try out an experiment in agricultural life suggested to him by the writings of Rousseau. He had been engaged for some time to Anna Shultess, a childhood friend, and a beautiful and talented girl. His marriage to her permitted him to live a simple peasant life on his farm at Newhoff. Here in regaining his health, he chose to experiment and discover how the living of peasants might become more worth while.

Birth of a Son and First Experimental Teaching

The birth of a son gave him new interest. From the time the boy reached the age of three and a half years the father kept a journal of his efforts in educating the boy. Through this experimental teaching he saw the possibilities in the industrial education of the poor- children of employees upon great estates, and orphans made homeless by political uprisings. He wrote an appeal to the "Friends of Humanity," emphasizing the need for public support of industrial education.

School at Newhoff

Pestalozzi felt a desire and need for studying real children. Convinced that a sound education would alleviate the misery and suffering of the poor, he opened a school in his own home on the farm at Newhoff in 1774. Here he was permitted to take over the care of fifty abandoned children. DeGuimps says of this experiment:

"Pestalozzi, like St. Francis, wedded poverty and with sublime self-sacrifice studied all its peculiarities in order to discover the true and only method of alleviating its miseries."¹⁰

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The elements of reading, writing, arithmetic, gardening, farming, spinning and cheesemaking were interspersed with moral and religious training.

Pestalozzi and his wife were obliged to close the school at the end of two years as the experiment was a financial failure. Of the experiment

Pestalozzi wrote:

"For years I have lived in the midst of fifty little beggars sharing in my poverty my bread with them, living like a beggar myself in order to teach beggars to live like men."¹¹

Fortunately, Pestalozzi took this time to write while continuing to farm.

"Leonard and Gertrude," a story of Swiss peasant life in which Pestalozzi set forth his ideals of education in a popular form was published in 1781.

The book was such a success that Pestalozzi was made a citizen of the French Republic. With meager opportunities for making a living he continued to farm and to think until a new opportunity came to him in 1798

Schools at Stantz and Burgdorf

The Helvetic republic had been formed and citizen Pestalozzi, much to the disgust of many authorities, applied for service as schoolmaster. French troops, making stubborn resistance in three German cantons shot down a great number of people. After this invasion, one hundred sixty-nine orphans in the little town of Stanz were placed under the care of citizen Pestalozzi. For six months he labored as father, mother, teacher and nurse. When his own health was broken the school was turned into a hospital and Pestalozzi became schoolmaster at Burgdorf. He now turned his attention more to the working out of teaching method.

He came into conflict with the authorities who did not understand his practices, was dismissed, hired as teacher in another school, and returned to Burgdorf in 1800, opening himself, a school in an old castle. He gathered other teachers interested in the improvement of instruction, so that teachers

¹¹ Cubberly, Elwood P. , - Brief History of Education, p. 297

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began to specialize in various branches of instruction. The school was enlarged into a training institute, the government paying him for giving Swiss teachers one month of training in his school. In 1803 he was obliged to close the school at Burgdorf as the castle was taken over by the government. He moved the school to Munchenbuschsee near Hofwyl, housing it in an old convent. He was associated in his work with Fellenburg, of Hofwyl.

Establishment of Training School At Yverdon

In 1804, he reorganized his Training Institute, establishing it at Yverdon. Here for twenty years he worked. For five of these years he was brilliantly successful. Besides his training school for teachers, he opened up a secondary boarding school and an elementary day school with an orphan asylum. He and his colleagues, Krusi, Buss, Tobler, Niederer continued to write and to perfect their methods. The writings of Pestalozzi helped to popularize education, and his schools at Burgdorf and Yverdon became the show places as observation centers in Europe, England and America.

Closing Years of His Career

His last years were fraught with disappointment in his sensitiveness over failure to realize all his ideals, the breakdown of his health and separation from many of his disciples. In his old age he tried to re-establish the school at Newhoff.

He remained faithful to his three great purposes:- political reform, friendship with the poor, and improvement of educational opportunity and method through practical teaching of children in moral and religious education as distinct from mere instruction. He died at Brugg in the canton of Basel in the year 1827.

recalls using in the religious education of her children:

- (1) "Obedience and fear of punishment often lead children into lying. All they get a notion of it, which they cannot leave."

12 Prince, John W.- Wesley on Religious Education, p. 104

13 Ibid. pp. 110, 111

14 Horrock, Samuel.- Journal of John Wesley, Vol. II. pp. 247, 248

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RELIGIOUS EDUCATIONAL WORK OF JOHN WESLEY

Authority for Educational Viewpoint.

Influence of Susanna Wesley

John Wesley was indebted to his mother directly or indirectly for most of his ideas on education. He remembered well the training of his mother and was in corresponsdence with her upon matters of education. There is a marked similarity between the viewpoints of mother and son. Susanna Wesley thought that human nature was depraved in understanding, will and affections, possessing a strong bias to evil with the root of all evil based upon self will.¹²

Her steps in religious education were to bring about repentance and faith by: (1) Conquering the child's will, bringing him into an obedient temper. This thoroughly done the child will be capable of being governed by reason and piety of parents until understanding ripens and religion has taken root in the mind. (2) The parent will study to subdue self will, working with God in saving a soul. Any parent indulging self-will does the devil's own work making religion impractical, salvation unattainable, doing all that in him lies to damm his child, soul and body.¹³ Life on earth is in preparation for the hereafter, therefore religion is man's chief business. Mrs. Wesley felt a great uncertainty about the merits of her training, warning her children constantly even in later life to examine themselves upon their state of faith,repentance and hope of salvation. She was a firm believer in the importance of early training, but never quite sure of results. Not until late in life did she accept the experience of her sons in the belief in present forgiveness of sins.¹⁴ In a letter to her son she lists these rules which she recalls using in the religious education of her children:

- (1) "Cowardice and fear of punishment often lead children into lying 'til they get a custom of it, which they cannot leave.

¹² Prince, John W.,- Wesley on Religious Education, p.104

¹³ Ibid pp 110,111

¹⁴ Curnock, Nehemiah,- Journal of John Wesley, Vol. II. pp 267,268

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To prevent this those who confessed it and promised to amend should not be beaten.

- (2) No sinful action such as lying, pilfering, playing at church or on the Lord's Day, disobedience, etc. should never pass unpunished.
- (3) No child should ever be chid or beat twice for the same fault; and that if they amended, they should never be upbraided with it afterward.
- (4) That every signal act of obedience, especially when it crossed upon their own inclinations, should always be commended and frequently rewarded according to the merits of the cause.
- (5) That if ever any child performed an act of obedience or did anything with an intention to please, though the performance was not well, yet the obedience to please and the intention should be kindly accepted; and the child with sweetness directed how to do better for the future.
- (6) That property be inviolably preserved and none suffered to invade the property of another in the smallest matter, though it were but of the value of a farthing or a pin; which they might take from the owner without, much less against his consent.
- (7) Promises strictly observed; a gift once bestowed the right passes away from the doner, be not resumed, but left to the disposal of him to whom it was given.
- (8) No girl taught to work until she can read very well; and then she can be kept to her work with the same application, and for the same time that she was held in the reading.¹⁵

Finding few books to meet her requirements Susanna Wesley prepared

Ex. Expositions on the Apostles Creed, the Ten Commandments and in dialogue form a "Religious Conversation Written for the Use of My Children." It is known that in later years Wesley had access to the last mentioned manuscript.

Influence of the Writings of Plato

In the word "de divinatione" of Cicero came the concept of immediate inspiration. The early Greeks described it in their sacred oracles as a violent breaking forth of the divine spirit in the human body which came to connote enthusiasm. John Wesley with access to classical writings found in Plato a high spiritual conception. Man has the divine spark within him and he must turn away from the particulars given by the senses if he would find the divine universals.¹⁶ He found its counterpart in the scripture, "In him we live and move and have our being." The Christian Platonists, a Kempis,

15 Curnock, Nehemiah,- Journal of John Wesley, Vol. III, pp34-39

16 Lee, Umphrey,- Historical Backgrounds of Early Methodist Enthusiasm, p. 121

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¹⁵ Curmeck, *Memorial*, - *Journal of John Wesley*, Vol. III, pp34-38

¹⁶ Lee, *Wesley*, - *Historical Backgrounds of Early Methodist Mysticism*, p. 121

and Jeremy Taylor were absorbed by him as also the epistles and Gospel of John. His conception of Christian philosophy may be summed up in Plato's words: "The only true method of healing a distempered soul."¹⁷

Influence of Law

Attention has been given to the influence of Law upon the life of Wesley. He later looked upon the theories expounded in his "Christian Perfection and Serious Call" as a "heavy yoke which cannot be put into practice. He thought Law's suggestions that those first entering the religious life should practice the presence of God was utterly impossible, considering that they might not yet be convinced of sin. He objected to William Law's tract "On the Spirit of Prayer" on these grounds, and questioned if such teaching might not be harmful to his people."¹⁸

Indebtedness to Other Leaders of Thought

Wesley read and admired Milton's Tractate on Education, acknowledging his debt to Milton. He was powerfully influenced by Locke's essay on Human Understanding, and possibly read his "Thoughts on Education."¹⁹ He read Rousseau's "Emile" but found it a "most empty, silly, injudicious thing." Very little influence came to him through his writings.

The works of John Amos Comenius were read by Charles Wesley. Whether he shared or discussed Comenius' writings with his brother cannot be ascertained. They furnished these principles: (1) In the education of children, proceed from the known to the related unknown. (2) The constant repetition of instruction with plainness. (3) Reading lessons should not be conducted to make children parrots but to attend to how well and to what good purposes children read. In practice there is evidence that Wesley followed these principles.

What Wesley Believed and Taught Concerning the Nature of Children

Wesley had no children of his own but was fond of children and young

¹⁷ Eayers, George, - Wesley, Philosopher and Church Founder, p. 101

¹⁸ Emory, John, editor, - Works of John Wesley, Vol. II, p. 195

¹⁹ Ibid, Vol VII, pp 341, 336

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people. His austere methods seem to contradict his natural affection for children in all his personal dealings. The formal severity of his day and the rigid discipline in his home, prevented him from coming to know them in a natural way. In his journal there are hints of 'the lovely faces of children' whom he called 'fair blossoms.' He declared once that "he was unable to believe that the wrath of God is abiding upon them."

There are indications that children sought him:

"An abundance of children crowded around me and 'round them a numerous congregation. So I gave them an earnest exhortation and commended them to the grace of God." 20

"The street was lined with children after his preaching. They closed in on him and would not go until they had taken his hand." 21

"I met fifty or sixty children. How much depends on these. All the hope of the rising generation. I met the children, the most difficult part of our office." 22

Southy tells of his stay at Bath in later years when he ordered his chaise a half hour earlier than necessary, filling it with children and going to ride with them.²³ There was a playfulness in his attitude toward his young niece. He was strongly attracted to children, but thought of them as did the majority of people of his day as potential adult and candidates for personality.

Wesley's Conception of Original Nature

John Wesley believed in the depravity of human nature through the original sin of Adam. Young and old fall short of God's moral image and so are alienated from him. We are by nature children of wrath; but God's universal grace can touch every man. This rebirth transforms man into a child of God. All people from birth are tainted with the diseases of sin.²⁴ In his sermon "On the Education of Children" he sets forth the following as the diseases of sin- anger, deviation from truth, tendency to speak contrary to justice and mercifulness. By nature man is an atheist without the knowledge

20 Curnock, Nehemiah, - Journal of John Wesley, Vol.VII, p. 73

21 Ibid Vol. VI. p. 347

22 Ibid Vol. VI. P. 124

23 Southy, R., - A New History of Methodism, p. 220

24 Emory, John, Editor, - Works of John Wesley, pp 392-399

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21 *Ibid* Vol. VI, p. 347

22 *Ibid* Vol. VI, p. 124

23 Southey, *W.*, - *A New History of Methodism*, p. 320-322

24 Emory, John, Editor, - *Works of John Wesley*, pp. 322-323

er love of God until this be awakened or aroused within him. Not only do man's acts of disobedience separate him from the love of God, but the evil inherent in his very nature makes him the child of wrath. There is a difference of opinion among theologians as to what extent Wesley believed in the depravity of human nature. If he accepted entire depravity, what did he mean by his statement 'there is no man that is in a state of mere nature?' Human nature, according to Wesley, is not destined to be evil. Man is free to choose, to be led by God. The salvation of man is desired by God, but man must seek him. God's grace is extended to all children and adults.

The purpose of the baptism of children is to prepare them for the means of grace by washing away original sin. Wesley felt that nurture and care must follow baptism, for even after baptism, the tendencies of evil possess them. Children should be guarded from contamination with evil during the helpless years, and at the same time build character so that they may resist evil when they become of age.

Wesley's conception of religious experience grew out of his Aldersgate experience.

"When we renounce everything by faith and get into Christ, then, and not till then, have we reason to believe that we are Christians."²⁵

He did not, however, fix time and prescribe methods for entire sanctification. He believed that children might grow in grace and should strive to gain all the mind that was in Christ. He, himself did not pretend to have extraordinary revelations or gifts of the Holy Ghost, none but "what every Christian ought to expect and pray for."²⁶ His doctrines assume that he believed it possible both for children and adults to have an immediate experience of God, but found it difficult to explain. Immediate experience of God must be governed by reason and not in conflict with the Bible. It should

25 Telford, John,- Life of Wesley, p181

26 Lee, Unphrey,- Historical Backgrounds of Early Methodist Enthusiasm, p.213

or love of God until this be awakened or aroused within him. Not only do man's acts of disobedience separate him from the love of God, but the evil inherent in his very nature makes him the child of wrath. There is a difference of opinion among theologians as to what extent Wesley believed in the depravity of human nature. If he accepted entire depravity, what did he mean

by his statement 'there is no man that is in a state of mere nature?' Human nature, according to Wesley, is not destined to be evil. Man is free to choose, to be led by God. The salvation of man is desired by God, but man must seek him. God's grace is extended to all - children and adults.

The purpose of the baptism of children is to prepare them for the means of grace by washing away original sin. Wesley felt that nurture and care must follow baptism, for even after baptism, the tendencies of evil possess them. Children should be guarded from contamination with evil during the helpless years, and at the same time build character so that they may resist evil when they become of age.

Wesley's conception of religious experience grew out of his Albigensian experience.

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be tested also by rules of moral conduct. Personal fallibility in the interpretation of religious experience was quite possible. He believed that it would be possible to reach the goal of every stage of religious experience in childhood.

"The love of God and all mankind we believe to be the medicine of life, the never-failing remedy for all the evils of a disordered world, for all the miseries and vices of men. Wherever this is, there are virtue and happiness going hand in hand. There is humbleness of mind, gentleness, long-suffering, the whole image of God and at the same time a peace that passeth all understanding and joy, unspeakable and full of glory..... This religion we long to see established in the world, a religion of joy and love, and peace having its seat in the inmost soul, but ever showing itself by its fruits, continually springing forth, not only in all innocence (for love worketh no ill to the neighbor) but likewise in every kind of beneficence spreading virtue and happiness around it. By this faith we are saved from all uneasiness of mind, anguish of wounded spirit, discontent, fear and sorrow of heart and from that inexpressable listlessness and weariness, both of the world and ourselves. This we know and feel and therefore cannot but declare, saves everyone that partakes of it both from sin and misery, from every unhappy and every unholy temper." 27

Although original sin might be washed away by baptism of young children, Wesley believed that there should come to children in later childhood an awakened conviction of sin. His talks to children indicate a desire to cultivate in them a sense of their sinful nature and a desire for a cure. He did not believe that prayer would be of any benefit to them until they were awakened and had come to a state of repentance. That age he believed, he himself ripe for some spiritual change was ten years, for it was then that he thought he had "sinned away the washing of the Holy Ghost, which he had received at baptism."²⁸ The conversion experiences of children which he records in his journal came to him for the most part directly from the lips of other leaders. He was reluctant at first to accept the reports of the piety of children under ten, yet in his later years he did not dispute these evidences.

Thus he reports from his ministry at Dublin:

"Thirteen or fourteen little maidens, in one class, are rejoicing in God their Saviour, and are as serious and stayed in their behaviour

27 Telford, John, - Life of Wesley, p. 196

28 Prince, John W. Wesley on Religious Education, p. 86

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28 Prince, John W. Wesley on Religious Education, p. 66

as if they were thirty or forty years old. I have much hopes for half of them will be steadfast in the grace of God which they now enjoy." ²⁹

Salvation from sin becomes a main purpose in all religious experiences. The steps in the regeneration of the individual are as follows: (1) Rebirth or repentant state based upon knowledge and conviction of sin and of certain and deserved damnation following unless changed; (2) Justification, conditioned by faith that redemptive work of Christ is efficacious in his particular case; (3) Consequence- inward and outward piety; (4) a growing experience in the love of God and mankind maintained and nourished by the means of grace. ³⁰

He records in his Journal:

"Preached at West St. Chapel to little children. Truly God was in the midst of them. Come ye little children and I will teach you the love of God." ³¹

At another time he records: "Children cried when I spoke to them on our natural state." ³²

Dr. Prince claims that it is impossible to reconcile Wesley's faith in religious education with the application of these revival methods to children, except as he worked on the theory that only by strict religious training can the benefits of baptism be kept, and that revival methods are necessary only when Christian nurture fails. There is no evidence, however, that he put this into practice. He held that religious education and conversion supplement each other.

Value Discipline in early Years

Discipline in early childhood was considered essential to keeping children from the diseases of nature. He thought it to be the duty of parents and teachers to subject children to a scheduled routine and insist upon conformity to rules of conduct as will be shown later in the reports of his program, in schools and orphanages. He considered that the will of the parent

29 Curnock, Nehemiah, - Journal of John Wesley, Vol. VI. p. 352

30 Prince, John W., - Wesley on Religious Education, p. 56

31 Curnock, Nehemiah, - Journal of John Wesley, Vol. VII., p. 42

32 Ibid, Vol. IV., p. 280

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Salvation from sin becomes a main purpose in all religious experiences. The steps in the regeneration of the individual are as follows: (1) Repentance or

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³⁰ Gurnock, Memorial - Journal of John Wesley, Vol. VI, p. 332
³¹ Bridge, John W., - Wesley on Religious Education, p. 58
³² Gurnock, Memorial - Journal of John Wesley, Vol. VII, p. 48
³³ Ibid, Vol. IV, p. 280

in relation to the little child took the place of the will of God. Obedience in all things to parents was necessary until such a time as the parent could reason with the child. Then he should be told why he had been subjected to discipline. Work was a necessary part of disciplinary training, play never allowed, and work had to be done always in the presence of a master. Play was considered a waste of time and conducive to mischief. Parents and teachers were urged by Wesley to discipline children with mildness, otherwise their own spirits would suffer loss and children reap little advantage. In actual practice, he found it difficult to keep masters in his schools who conformed to his standards of severity and justice. He had a contempt for tender parents offering up sons and daughters to the devil. Meeting a gentleman who objected to imposed authority where children were brought up too strictly and given more religion than they liked, John Wesley claimed that this was perfectly new to him, and that if it should be true "he had been wrong a lifetime, how much mischief has been done and is now doing at Kingswood, where, (if this hypothesis be true) we are continually ruining fifty children at a time."³³

Purpose of Education

The aim of education which John Wesley continually emphasized was the making of Christians. Everything else should be subordinate to this. Children must be brought to a knowledge and appreciation of the conditions of salvation, and a readiness to accept these conditions. A religious education must lead to the regeneration of the individual and holy living. An inner knowledge of self, of God, through Christ and a life expressing itself in outward piety were the essentials which constituted the training of children.

Wesley's Work in Establishing Schools

John Wesley did not find the schools of his day in accord with his

33 Edwards, Maldwyn, - John Wesley and the Eighteenth Century, p.133

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John Wesley did not find the schools of his day in accord with his

aim in education. He did not believe in public schools or fashionable boarding schools, for in them, he thought children were bred to worldly thoughts and idle lives. He thought schools should have sound religious training and perfect control of the children, with elimination from their lives of everything tending to defeat these purposes.

Objection to Public or Charity Schools

The public or charity schools were objected to for the following reasons:

(1) They were placed in large towns; (2) They admitted all sorts of children, bringing about contact of well-trained children with those whose lives were corrupted by evil; (3) The masters in many of these schools had no more religion than the children; (4) The courses of instruction were defective, illogical and immoral. His experiences in Charterhouse as a school boy as well as the observations he made of the work of schools and colleges in England and Germany forced him to acknowledge these abuses.

Defects in Higher Education

Wesley seriously questioned university education in England. He condemned a lax and inefficient tutorial system, giving infrequent instruction by unlearned tutors. He found the examinations for the examinations for the Bachelor of Arts and Master of Arts degrees superficial, and in his own day he attended lectures read aloud by a tutor, when apparently no one seemed to listen. Loungers and triflers among the students at Oxford were very common. The University gave scholarships, studentships, fellowships, cannonries and professorships to students who all seemed to be headed for careers in education or the ministry. There seemed to be no provision for the men whose careers were in other directions. This seemed to give a very limited outlook to those who might have ambition to prepare themselves for other places of leadership.

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Aims in Establishing Schools

Many of the schools and orphanages which Wesley established grew out of his philanthropic regard for his people and others came of necessity. His aim for Newcastle orphanage and school for destitute children was "to fit these children to be good servants, to inure them to labor, early rising and cleanliness."³⁴

The Kingswood School began as a school for colliers and the children of colliers at a time when school had failed to reach this expanding population in the industrial north. In describing them, Wesley called them:

"A people famous from the beginning heitherto, for neither fearing God nor regarding man; so ignorant of things of God that they seemed but one removed from the beasts that perish; and therefore utterly without desire of instruction, as well as without means of it."³⁵

He felt a responsibility for the children of his itinerant preachers growing up without the benefit of fatherly training; and to meet their needs, he opened a boarding school at Kingswood. He purposed 'to frame their minds through the help of God to wisdom and holiness, to instill true principles of true religion (speculative and practical) and train them up in an ancient way that they might be rational true Christians.'³⁶ As the school expanded and new groups were added, these were kept as distinctive schools, the boarding school students not being allowed to mingle with the destitute children. All were brought up in the fear of the Lord and at utmost distance from vices, idleness and effeminacy.

Routine in Newcastle Orphanage

Wesley was obliged to extend the studies of his schools into those which paralleled university training when Oxford refused to admit students preparing for trades or associated at all with Methodists. An outline of a days' program in Wesley's orphanage at Newcastle is as follows:

34 Tyerman, Luke, - Life and Times of Wesley, Vol. I, p.518

35 Emory, John, (Editor) , - Works of John Wesley, Vol. XIII, p.251

36 Southy, R., - Life of Wesley, Vol. II., p. 156

Aims in Methodist Schools

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- 35 Morry, John (Editor), - Works of John Wesley, Vol. XIII, p. 281
- 36 Southy, R., - Life of Wesley, Vol. II, p. 158

4:00 A M. - the eleven year olds arose to light the fires.
 5:00 all were called.
 private prayer and meditation.
 little ones were sent to the garden while older
 ones made beds until 6:30.
 6:00 Household prayer.
 7:00 Breakfast- herb tea and milk porridge.
 8:00-12:00 School, reading instruction and casting accounts.
 1:00 P M Dined
 2:00-5:00 School duties.
 6:00 Supped.
 7:00 Bedtime.

Not allowed toys, for they encouraged idle play.
 Recreation consisted in running for fifteen minutes in the
 garden or watering the flowers.³⁷

The Kingswood School

The first schoolhouse at Kingswood was provided with a large room for
 the school, and four smaller rooms at either end for schoolmasters and
 perhaps ("if it should please God some poorer children to lodge in.")³⁸

"It is proposed in the usual hours of the day to teach chiefly
 the poorer children to read and write and cast accounts; but more
 chiefly especially (by God's assistance) to know God and Jesus Christ
 whom he hath sent. The elder people being not so proper to be mixed
 with children (for we expect scholars of all ages some of them gray-
 headed) will be taught in the inner room either early in the morn or
 late at night so that their work will not be hindered."³⁹

The days' order in Kingswood school was as follows:

5:00 A.M. Public religious service, followed by breakfast.
 7:00 - 11:00 School
 12:00 Dinner, children allowed to walk in the garden
 until 1:00.
 1:00 - 5:00 School.
 5:00 - 6:00 Private prayer.
 6:00 - 7:00 walked or worked & supper.
 8:00 Bedtime.

Sundays were spent in learning hymns or poems; services and
 instruction all day.

When the sons of Wesley's preachers were admitted and paying boarders
 from all parts of Europe attended the school, they were not allowed to return
 to their parents during holidays, not even a day, lest they unlearn what
 they had learned. None were to be admitted to the school after the age of

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³⁷ Journal, Wesley, 1739, Vol. I, p. 218
³⁸ Journal, Wesley, 1739, Vol. I, p. 221
³⁹ Ibid., Vol. II, p. 222

twelve. The rules for admission would allow only those who had some thoughts of God and some desire for the saving of their souls to attend. The general rules were as follows:

"The children rise at four, winter and summer, and spend the time 'til five in private; partly in reading; partly in singing, partly in self-examination or meditation (if capable of it) and partly in prayer. They at first use a short form (which is varied continually) and then pray in their own words. At five they all meet together (for public worship). From six they work 'til breakfast; for as we have no play days (the school being taught every day in the year but Sunday), so neither do we allow any time for play on any day. He that plays when he is a child will play when he is a man. On fair days they work according to their strength in the garden; on rainy days in the house. Some of them also learn music, and some of the larger will be employed in philosophy and experimnt, being particular care is taken that they never work alone but always in the presence of a master. The school begins at seven, in which languages are taught until nine and writing etc., until eleven. At eleven the children walk or work. At twelve they dine and then work or sing 'til one. They diet nearly thus: They drink water at meals. Nothing between meals. On Friday, if they choose it they fast until three in the faternoon. Experience shows that this is so far from impairing the health that it greatly improves it. From one 'til four, languages are taught and then writing 'til five. At five begins the hour of private prayer. From six they walk or work 'til supper. A little before seven public services begin. At eight they go to bed, the youngest first. They lodge all in one room (now in two) in which a lamp burns all night. Every child lies by himself. A master lies at each end of the room. All their beds have mattresses, not feather beds. On Sunday, at six, they dress and breakfast; at seven learn hymns and poems, at nine attend public service, at twelve dine and sing; at two attend public service; at four are privately instructed."⁴⁰

How Instruction Was Given

Instructors in the school were to be examples of Christian virtue entirely devoted to God, seeking nothing on earth, neither pleasure nor profit nor ease, or praise of men. School mistresses in charge of the girls should have chargemof small groups giving personal attention to their charges with an aim first directed toward the making of Christians. Wesley directed:

"Mind one thing in all. Let it be said of the young women you educate:

"Grace was in her step, heaven in her eyes
In all her gestures sanctity and love."⁴¹

With a meticulous care John Wesley supervised his schools as long as he

⁴⁰ Three Old Boys,- History of Kingswood School, p.120

⁴¹ Emory, John (Editor),- Works of John Wesley, Vol VII, p. 243

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could. He personally visited the schools from one to three times a year, reserving a room in the buildings where he taught, for the interviewing of scholars and teachers and the working out of curriculum. He preached at Kingswood on the opening day to a congregation of miners. After conducting a communion service, the brothers retired to frame the rules for the schools. From time to time he purchased new strips of ground with his own money for pastures or gardens. He supervised the division of these strips into garden plots to be worked by the boys between the hours of dinner and supper. New buildings were constructed under his guidance. In 1749, one year after the founding of Kingswood, there were four schools in operation in that institution. Boys boarded in the new house, girls in the old. Day scholars in the boys' school were taught by James Hardy and girls by Sarah Dimmock. "Behold Paradise opened in the wild" was John Wesley's comment on the opening day as he viewed the first building.

Problems of the School

The school became both a joy and a sorrow to John Wesley in his succeeding visits. Upon these visits he examined the children in all subjects and satisfied himself by investigations that the rules of the school were being observed, the conduct of the masters and caretakers above reproach. A housekeeper wrote to Wesley shortly after the opening of the school that the spirit of the family was a resemblance to the household above. The schools did not run without problems. There were the jeers and criticisms of outsiders to be met. Many tried to prevent the children from staying. The problem of devising a curriculum to meet his requirements took much time and energy.

Principles of Education in Elementary Schools

The school for colliers' children and the schools he established from time to time for destitute children were organized similar to the Charity

could. He personally visited the schools from one to three times a year, reserving a room in the buildings where he taught, for the interviewing of scholars and teachers and the working out of curriculum. He presided at Kingswood on the opening day to a congregation of miners. After conducting a communion service, the brothers retired to frame the rules for the schools. From time to time he purchased new strips of ground with his own money for pastures or gardens. He supervised the division of these strips into garden plots to be worked by the boys between the hours of dinner and supper. New buildings were constructed under his guidance. In 1792, one year after the founding of Kingswood, there were four schools in operation in that district. Boys boarded in the new houses, girls in the old. Day scholars in the boys' school were taught by James Hardy and girls by Sarah Kingswood. "Behold Paradise opened in the wild" was John Wesley's comment on the opening day as he viewed the first building.

Program of the School

The school became both a joy and a sorrow to John Wesley in his successful visits. Upon these visits he examined the children in all subjects and satisfied himself by investigations that the rules of the school were being observed, the conduct of the masters and caretakers above reproach. A house-keeper wrote to Wesley shortly after the opening of the school that the spirit of the family was a resemblance to the household above. The schools did not run without problems. There were the fears and criticisms of outsiders to be met. Many tried to prevent the children from staying. The problem of devising a curriculum to meet his requirements took much time and energy.

Principles of Education in Elementary Schools

The school for colliers' children and the schools he established from time to time for destitute children were organized similar to the Charity

Schools with the possible exception that religious instruction was given a greater emphasis than the usual curriculum of reading and writing and casting accounts. The curriculum in these schools is not to be confused with the curriculum in the Kingswood Boarding Schools. The curriculum for children six to twelve years of age consisted of the following subjects: Reading, writing, arithmetic, English, French, Latin, Greek, Hebrew, history, geography, chronology, rhetoric, logic, ethics, geometry, algebra, physics, music. Two boys in the school learned to paint on glass.

Later Organization of Schools

The school, in its later organization was divided into eight classes. In the first class, children were instructed to read and write. In the second class, they took up a study of English and Latin grammar, read Procleptiones Pueriles and translated some parts into English. In the third class, pupils read Dr. Cave's Primitive Christianity, Corderili Coloquia Selecta, translated Historiae Selectae into English and perfected themselves in Latin and English Grammar. For the fourth and fifth classes the following texts became a part of the curriculum: Pilgrim's Progress, Dilworth's Arithmetic, Costellio's A' Kempis, Cornelius' Nepos. Costellio was translated into English, manners of Ancient Christians, into Latin, and moral and sacred poems were learned and transcribed. The sixth class read the Life of Mr. de Renly, Kennet's Roman Antiquities, Randal's geography, Caesar, and selected parts of Terence and Villius. They transcribed Erasmus into English, the life of M. Harburton into Latin, and became familiar with sacred hymns and poems. In the Seventh class, the curriculum consisted of Law's Christian Perfection, Archbishop Potter's Greek Antiquities, Bengalli's Introductio and Chronogium, Marshall's Chronological Tables, Tully's Offices and Virgil's Aeneid, the Short Greek Grammar, Epistles of John and Selected portions of Milton. The Eighth

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class studied Law's Serious Call, Leive's Persio, Marteale, six books of Homer's Illiad, the Gospels, Greek Grammar, Short Hebrew Grammar, Genesis. They transcribed Tully into English, and Law into Latin; learned to make themes and declame; learned to transcribe selections from Virgil and Horatio.

Preparation of Curricula

Much of the curriculum used in the school was written or edited by the Founder. Of the advanced courses, Wesley said: "Whoever carefully goes through these courses will be a better scholar than none out of ten of the graduates of Oxford or Cambridge."⁴² Wesley combed the classics chosen in this astounding array of subjects, deleting any references contrary to moral and ethical principles of Christianity. Eleven pages of a short English Grammar were written by this religious educator. A short French Grammar of twenty-one pages was probably never taught as he had little respect for the French. Other writings in the curriculum were as follows: Short Latin Grammar- 45 pages; Short Greek Grammar,- 69 pages; Short Hebrew Grammar,-14 pages; a Compeddium of Logic, in two books of twenty-three pages, and an appendix to the same of half a dozen pages. He revised and abridged other works, including the Pilgrim's Progress. From time to time, Ecclesiastical History, Astronomy, Spencer's Faery Queen, and a History of New England were added to the curriculum.

Teacher Supervision

A glance at his records show how Wesley rated his masters:

Thomas Richards,- was rough and obliging.

Abraham Gow,- was honest and dilligent, but with a manner contemptible to the children.

Richard Moss-was grave and weighty, doing much good until Walter Sellen set the children against him.

Walter Sellen,- did not restrain the children from play, but played with them.⁴³

42 Three Old Boys,- History of the Kingswood School, p.141

43 Ibid,- p. 150

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 Walter Selton, - did not restrain the children from play, but played with them.⁴³

⁴² Thomas Old Boys, - History of the Kingswood School, p. 141
⁴³ Ibid, - p. 150

In 1750 a boy "studiously laboring to cuppert the rest of the children" was sent home, and later two more children "exquisitely wicked" were expelled. Wesley determined to purge the house of all offenders and the dismissal of Richards, Moss, Sellen, Gow, and the three maids in the kitchen caught tale-bearing resulted. The school was at its lowest ebb numerically in 1751. John Wesley stated that "he spent more time and money and care on this than on any other design, and still it exercised all the patience he had, but it was worth to him all the labor."⁴⁴ In 1753, the school became all that he wished it to be, and an honor to Methodists. In 1783, another overhauling of staff and pupils was necessary as the school had become disorganized and inefficient, the children mocking at religion and a discrepancy between the treatment of parlor boarders and day pupils distressed Wesley. He thought that no school at all was better than this. In that year, he published his Thought on the manner of Educating Children, to be a guide to parents and Teachers.

Qualifications of Instructors

Of all his teachers, Joseph Benson, who became the head classical Master more nearly reached Wesley's ideal. His resolutions sent to Wesley show almost an imitation of Wesley's early ascetic rules:

- (1) To rise at four and go to bed at nine.
- (2) Never to trifle away time in useless visits, vain conversations, or in studying anything not to my advantage. To be careful in private prayer and not to be content without communion with God in it.
- (3) To spend the hour from four to five every morning, and five to six every evening in devout meditation and prayer, and at nine in the morning, and three in the evening, to devote a few minutes to prayer.
- (4) Let me, with a single eye, not for praise, instruct the boys diligently in useful learning and so that they make as great a progress as possible. Let me especially endeavor, depending upon divine influence to impress a sense of the things of God upon their minds, at the same time that they are instructed in the principles of religion."

44 Three Old Boys,- History of Kingswood School, p 65

45 Ibid,- p. 152

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Supervision of Schools

Wesley, upon visits to the schools held private interviews with the scholars. There were occasions when a revival swept the school and Wesley spent his time laboring with individuals. In the early days, he gave freely of his time to preaching and catechizing the children:

"Having set apart an hour weekly for that purpose, I met the children of our four schools together; namely, the boys boarded in the new house, the girls boarded in the old; the day scholars (boys) taught by James Hardy, and the girls by Sarah Dimmoch. I soon found the effect of it in the children, some of whom were deeply and lastingly affected."⁴⁶

Gradually he turned this work over to five stewards or trustees among the neighboring ministers. Each Bristol preacher was to spend an hour a week with the children. He urged them to keep a careful watch over the scholars: "no trifler, drone, drunkard, Sabbath breaker or common swearer was to be tolerated at Kingswood."

Impetus Given to Sunday Schools

Wesley looked upon the Sunday Schools as nurseries for children. In 1784, he visited a school where two hundred and forty children were superintended by the curate. He felt that the Sunday Schools had a restraining influence upon open sin, and in them "children are taught good manners as well as the Bible." Their depth of purpose he thought man had not sounded. He gave encouragement to Hannah Ball and Rhoda Almore in cooperation with Raikes. He published a plan of the schools in his Arminian magazine stating that they gave impetus to sacred song.

Promotion of Schools

In the promotion of his schools, Wesley was obliged to raise money for their support, to make reports of their progress to his constituents and to plead for the education of children of his own itinerant ministers. Some

46 Emory, John (Editor), - Works of John Wesley, Vol III., p.392

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support came from the wealth of interested individuals; but by his genius; the schools came under the permanent care and support of his societies. They were to be informed from time to time of the needs of these institutions, as the preachers returned from Conference or trustees made visits to the school and were informed of the rules and regular operations.

"In whatever view we look upon this, it is one of the noblest charities that can be conceived. How reasonable is the institution! Is it fit that the children of those who leave wife and all that is dear to save souls from death should want what is needful either for soul or body? Are not we to supply what the parent cannot because of his labors in the gospel? How excellent are the effects of this institution! The preacher, eased of this weight can the more cheerfully go on in his labor and perhaps many of these children may hereafter fill up the place of those who shall rest from their labors.

"It is not strange, therefore, considering the excellence of this design that Satan should have taken such pains to defeat it.

"But the expense of such an undertaking is so large that we are ill able to defray it. The best means that we could think of at our conference, is to supply the deficiency by once a year desiring of the assistance of all those in every place who wish well the work of God and the Kingdom of Christ set up in all the earth.

"All of you who are thus minded have an opportunity of showing your love to the gospel. Now promote, as far as in you lies one of the noblest charities of the world. Now forward one of the most excellent designs that ever was set on foot in this kingdom. Do what you can to comfort the who gave up all this for you, and to give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good paymaster. And you know that in doing this you lend unto the Lord; in due time he will pay you again." ⁴⁷

Thus, in a staunch and effective way, Wesley laid the foundation for the support of his schools for the coming generations.

Adult Education

Theory and Practice

Believing in the regeneration of society through the salvation of individuals, an important part of the religious educational work of John Wesley centered in adult education. Parent education concerned him for he charged parents:

"Your children are immortal spirits whom God hath for a time intrusted to your care, that you may train them up in all holiness, and fir them for the enjoyment of God in eternity." ⁴⁸

47 Three Old Boys, - History of Kingswood School, p 123

48 Emory, John (Editor), - Works of John Wesley, Vol. II., p.302

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Parents are to be held responsible for inducing ordered stages of the experiences of real religion as (1) belief on the Lord Jesus Christ; (2) experiences of regeneration; (3) justification by faith with the resulting love of God and love of neighbor. Parents should not neglect their duty in choosing for their children godfathers and godmothers of a sound character, who will see to it that their children attend worship, learn the Lord's Prayer, the Creed, the Commandments, and look after the health of their souls. Wesley often preached directly to parents or mothers on matters of religious training. Upon one occasion his efforts were not appreciated; but he did not shun what he considered an important work.

"In the evening and following morning I brought strange things to the ears of many in Manchester concerning the government of their families, and education of their children. But some still made very silly answer, 'O, he has no children of his own!' neither had St. Paul nor, that we know, any of the apostles. What then? Were they therefore unable to instruct parents? Not so, they were able to instruct everyone who had a soul to be saved." 49

Parent Education and Home Training in Religion

He gave advice on questions of discipline in the home as a means of curing the diseased of nature. He felt that parents should not reward children for doing their duty; but that children should form the habit of looking to God for rewards. Parents were urged to dress their children simply without "gewgaws" to make them look prettier. Commend "exceedingly sparingly" for pride is a disease. Children should be taught that they are fallen spirits. In showing pride, passion and revenge they are acting in accord with the devil. Salvation through Christ alone must be diligently taught.

Program for Religious Education in the Home

Instruction, family worship and work for each child in the family were necessary to the program of every Methodist home. Children brought up in idleness fell prey to the diseases of nature. John Wesley wrote many tracts upon religious education for the use of parents and teachers. "A Token for

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Children" have examples of children who by constant prayer and soul struggle from early childhood came at last to peace of mind in death bed scenes. The emphasis in this tract was placed upon original sin and fear of eternal punishment. "I can do Without It" was a tract written for children discouraging sloth and carelessness by contrasting these vices with thrift. "Sabbath Occupation" gave instruction as to how the day should be spent. "Milk for Babes" was a quaint book of questions and answers in rhyme. The book contained such questions as:

"Who is the Maker of all things?

Answer....."Th' almighty God who reigns on high:
He form'd the earth, he spread the sky
And fashioned in their various forms,
Angels and men, and beasts and worms.

"How has God been pleased to make his will known?

Answer....."The sacred volume of his Word
Reveals the counsels of the Lord:
In that bless'd Book and there alone
He makes his will to mortals known." 50

"A Stranger's Offering to Infant Minds" was a series on the Lord's Prayer.

The preface includes the following aim:

"It is not the design of the following little book to advance anything new, but to convey the sentiments which naturally arise upon the subject, in such simple and easy language as may adapt them to the capacities of very young children and children of the poor.....51

In the first portion, Exhortation to Prayer:

"Think my dear child, how much you ought to love your Saviour who suffered death to save you from his Father's just anger and from your sins which caused it. Pride, anger, envy, selfishness, perseverance, bad actions, cross words, wicked thoughts are sins." 52

"Instructions for Children" was a translation from the French writers-Fleury and Poirot. "Lessons for Children and Others" contained selections from the scriptures selected by Wesley while a Fellow at Lincoln. "Prayers for Children" contained form prayers for family worship and many other.

50 Emory, John (Editor) Works of John Wesley, Vol. XXIV. pp 88,91

51 Ibid,- p. 67

52 Ibid,- p. 69

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50 Emory, John (Editor), Works of John Wesley, Vol. XXIV, pp. 52, 53

51 Ibid., p. 57

52 Ibid., p. 59

He thought that prayers should be graded according to the religious experience of children. "Saying Prayers" daily could not mean the same as the "practice of prayer" after the awakening of children. He sought to arouse reverence, receptivity to spiritual values and a deep sincerity through the use of these prayers. Besides the morning and evening prayers, a group of prayers for relations and friends, the sick and the suffering carries something of the social message which crept into his teachings. Characteristic phrases are as follows:

"Give me, O Lord, that highest learning- to know Thee; and that best wisdom- to know myself."

"O Lord, do thou teach me the meaning of the new birth, that I a child of wrath, may become a child of grace."⁵³

His tracts dealing with the education of children include: "Treatise on Baptism"

"On Education of Children", "On Family Religion," "On Obedience to Parents,"

"A Thought on the Manner of Educating Children," "Serious Thoughts Concerning

Godfathers and Godmothers," "Plain Account of the Kingswood School," "Short

Account of the School Near Bristol," He emphasized in his instructions that

children should be trained to think as soon as they learn to read, that they

might grow wiser and better every day. He closes with the injunction:-

"Happy are those, who despising the rules of the diabolical and antichristian world, train up the precious souls of their children wholly by the rules of Jesus Christ."⁵⁴

Training of Ministers

With his band of itinerant ministers growing in numbers, Wesley used in addition to the conference plan of study, the gathering together of useful knowledge in pamphlet reading. Some of the masterpieces of literature, he included in his fifty volumes of pamphlets to be carried about by the itinerant minister as he read on his horseback journeys. Almost every current issue in political thought he reviewed for them that Methodist preachers might

53 Emory, John (Editor) Works of John Wesley, p422, 423

54 Ibid,- Vol. VI. p. 344

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take their stand in interpreting Christian thought and action for the masses. His ministers were urged to fulfill their duty in educational matters. They were stewards appointed for oversight over their flocks.

"Unless we take care of the rising generation, the present revival will last only the age of man. Spend an hour a week with the children whether you like it or not. Talk with them when at home. Pray in earnest for them. Diligently instruct and vehemently exhort all parents at their own homes."⁵⁵

He was not satisfied with the catechism of the Established Church, and revised one for the use of his ministers and teachers in their weekly catechizing of children. Section I. included twelve lessons on God, Creation, Fall of Man, Redemption of Man, Means of Grace, Heaven and Hell; Section II How to regulate our desires- the desire of the soul, the heart or the will, and the giving of self to the will of God; Section IV dealt with how to regulate our understanding- we are made for truth and for God Himself. Atheism as the lot of man since his fall may be regulated by salvation. The Apostle's Creed is the best summary of belief. Section V. How to regulate our joy- man's joy should not rest in the world and things of the world, but in the knowledge of his great attributes. During his ministry in Georgia, he worked out a plan whereby the schoolmaster catechized younger children before morning school, and after school and the work of the day was over, older scholars were to be instructed. All were catechized by the minister on Saturday afternoon, and a selected number repeated portions of the catechism in the morning service, as Wesley made application to the children and to the congregation. He commended this plan to his ministers.

He urged his ministers to guide family worship through the use of "Instructions for Children" and his book of Prayers for Children. Philip Henry's method of family worship was pointed out by Wesley as a pattern for Methodist families to follow.

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The Extending of Religious Instruction to Neglected Working People

Wesley labored constantly to help the neglected working people to become model citizens. Enterprise, thrift, and frugality were virtues he constantly encouraged among the lawless Cornish miners and Kingswood colliers. He sought by their conversion to make them good citizens. Habits of self-dependence and initiative were developed among these people. He met with the societies at St. Ives and Cornwall on the eve of the election, speaking to the whole group against accepting bribery when voting. Special attention was paid to the question in Annual Conference. He wrote a pamphlet called "Word to a Freeholder" boldly denouncing political corruption. In his Journal, he advised voters (1) to vote without fee or reward, for the person they thought most worthy; (2) to speak no evil of the person they voted against, and (3) to take care that their spirits were not sharpened against those who voted on the other side."⁵⁶

On the Cornish coast, where the practice of plundering wrecked vessels had made the coast a terror to sailors, Wesley preached against such practices stamping it out among his followers. Smuggling practices were denounced, and to enforce his words, Wesley wrote a powerful pamphlet "Word to a Smuggler" distributed by members of the Conference up and down the coast. When writing of the mining classes, one who studied this period claimed that "the refining of this raw material forms one of the most attractive episodes in educational history, and had its beginning in a Methodist revival."⁵⁷

He devised a scheme for giving poor persons loans from one to five pounds on the recommendation of their class leader. The fund he collected for this purpose was known as Lending Fund. Stewards were appointed to attend to weekly distribution and collection of funds. The borrowers had to find some one in the society who would become a security for the payment of the loan.

56 Edwards, Maldwyn,- John Wesley and the Eighteenth Century, p.159

57 Ibid,- p.145 (quoted from A.E.Dobbs)

The Extension of Religious Instruction to Neglected Working People

Wesley labored constantly to help the neglected working people to become model citizens. Sobriety, thrift, and frugality were virtues he constantly encouraged among the lawless Cornish miners and Kingswood colliers. He sought by their conversion to make them good citizens. Habits of self-dependence and initiative were developed among these people. He met with the societies at St. Ives and Cornwall on the eve of the election, speaking to the whole group against accepting bribery when voting. Special attention was paid to the question in Annual Conference. He wrote a pamphlet called "Word to a Freeholder" boldly denouncing political corruption. In his Journal, he advised voters (1) to vote without fear or reward, for the person they thought most worthy; (2) to speak no evil of the person they voted against; and (3) to take care that their spirits were not sharpened against those who voted on the other side.⁵⁶

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56 Edwards, *Wesleyan - John Wesley and the Nineteenth Century*, p. 152
57 Ibid. - p. 145 (quoted from A.E. Dobbs)

Wesley tried constantly to improve the environment of his people as he coped with the evils of gambling, drinking, luxury and vice and brutal amusements. What he accomplished cannot be measured. He did not question legislative measures, but worked always from the standpoint of the individual's social need, rather than the social order of the State as his goal.

Influence in Mitigating the Condition of Slaves by Education

John Wesley's efforts in mitigating the hardships of slaves began with his pamphlet denouncing slavery as the action of his Conference in 1780, making it unlawful for Methodists to hold slaves. He gave his support to the efforts of Wilburforce and other Abolitionists. Missionary effort was extended by the Methodists to the slaves of the West Indies who were given the rudiments of education and special religious instruction. It was claimed by the Rev. J. Barry before a Commission of the House of Commons, that if all the slave population had been instructed as well as those under Wesley's care, the slaves might be considered to be on a par with ordinary persons. ⁵⁸

Religious Educational Work in the Societies

In the Methodist Societies, Wesley supervised a system of classes, with appointed leaders meeting small groups of people of similar tastes for counsel on all matters concerning Christian living. With great care, Wesley selected these leaders, for they had to be persons who understood human nature as well as Christian living and experience. Each member was invited to tell of the religious experiences coming to him during the week, his temptations and failures and triumphs. Advice was to be given in a tactful way. Certain members were responsible for looking after the sick and poor, the absentees among their numbers, and weekly reports were made. The meetings were occasions for instruction, reading of scripture, prayer and practice in the use of hymns for worship.

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Views and Practices Concerning the Regeneration of Society

It is very evident that John Wesley believed that a changed man would bring about a change in his environment. Evidence has been previously cited to that effect. His work made possible a new social consciousness that the freeing of individuals from sin would help to build a Christian world. There is little evidence that John Wesley seriously considered that an attack upon the evils of environment would bring about the regeneration of society. A personal conviction of sin in the life of the individual was his point of attack.

Attitude Toward Poverty

Wesley saw poverty as a great menace to his people, and sought to allievate the sufferings of the poor by relief.

"Suppose a great man to oppress the needy. What remedy against such oppression can we find in this Christian country? If the one is rich and the other poor, doth not justice stand afar off? Without money you cannot have law, poverty alone shuts out justice."⁵⁹

An incident is recorded by Telford, of a girl coming to Wesley's room clad in a thin linen gown. Reaching into the pocket of the gown, he found little money. His immediate thought was:

"Will the Master say, 'well done, good and faithful servant. Thou hast adorned thy walls with the money which might have screened this poor creature from the cold!' Oh justice! Oh mercy! Are not these pictures the blood of this poor creature?"⁶⁰

Educational Work Among Prisoners

From the days of his student life at Oxford, Wesley retained an interest in the prisoner and in the work of prison missions. The members of the Holy Club made regular visits to the prisons, teaching prisoners to read and write that they might have the Bible for their comfort and instruction. As fast as they learned, the more advanced were able to help the others. Two boys could say the catechism and commandments. Morning and evening prayers were

59 Emory, John (Editor) Works of John Wesley, Vol IX, pp209,217

60 Telford, John,- Life of Wesley, p. 66

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Educational Work Among the Poor

From the days of his student life at Oxford, Wesley retained an interest in the prisoner and in the work of prison chaplains. The first one of the Holy Club made regular visits to the prisoners, reading scriptures to them and advising that they might have the Bible for their comfort and instruction. As they grew, the more advanced were able to help the others. Two boys could say the catechism and commandments. Morley and several prisoners were

read. Prisoners were called by name, and effort was made to keep them from relapsing into old habits. He deplored the wretched lot of the debtor, who was more sinned against than a debtor? He was a warm friend of John Howard the prison reformer, and recognized him as one of the great men of Europe. The Methodists, under Wesley's leadership became responsible for prison missions, and it became the duty of every preacher to visit the jails and minister to the needs of prisoners.

Practical Plans Put into Effect

Society members were urged to make definite provision for the needy. In addition to the plan for "Lending Stock", clothing was gathered for redistribution. Members were urged to reserve a penny a week for the relief of the poor and sick. Special relief agencies were organized in times of stress. For women out of work, he proposed that a room be fitted up for knitting and spinning, in the Foundry, a building used by the London society. They were to be given a common price for their work and gratuities when needed. Two small rooms were fitted up for the use of widows and orphans. Wesley often ate with them. He opened a free dispensary for the sick poor near Bristol, where in a short time more than two hundred were aided with medicines and electrical treatments. Three other centers were added. John Wesley maintained a great interest in rules of health, he advocated a hygiene of fresh air, plain food, exercise, rest and control of mind over body.

He used the money accumulating from the sale of his pamphlets for the relief of the poor. It is recorded that he satn for his portrait once, that the money derived from the sale of the painting might be used for charity. He was not ashamed to collect money on the streets for the relief of the poor. The public was urged to organize campaigns for relief in times of stress. The Benevolent or Strangers Society was established to help the poor of all sects. Thus did he work, for he believed that "the world was his parish."

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RELIGIOUS EDUCATIONAL WORK OF HEINRICH PESTALOZZI

Authority for Educational Viewpoint

Heinrich Pestalozzi idealized the education which he received from his mother, Sussana Pestalozzi. While she did not give a system of principles which he could apply in his work, he was every grateful for the atmosphere of devotion, love and noble generosity which he associated from the beginning with his home life. He speaks of this sense of security which undoubtedly helped to give him ;ife-long attitudes of trustful calm, self-forgetfulness and active piety.

"Just as I was sensible of this fidelity throughout my life, just as it influenced me with a real life-giving satisfaction from early morn to latest eve; just as I felt cared for by her every hour while I was growing so the people in the good old days were ever sensible of the fidelity of their noble forefathers during the whole of their lives it influenced them with a life-giving satisfaction, and they felt they were cared for."⁶¹

Influence of Family Servant

The example of a family servant furnished him with patterns of industrious activity, and saving economy in marketing. The economy of the household never interfered with almsgiving on the part of the children, or the joy of giving and receiving New Year's gifts. The holiday became a joyous festival observance in Pestalozzi's own schools. The children of the Pestalozzi family always had Sunday clothes and a little pocket money. The servant often reminded them of the sacrifices made by their mother, encouraging them to be careful of their shoes and clothes.

Influence of Rousseau

The writings of Rousseau had a profound influence upon Pestalozzi. While Rousseau voiced his theories of education, Pestalozzi became an ardent advocate putting Rousseau's theories to a test in the education of his own child, rejecting those principles which seemed to him inadequate, and never swerving

61 deGuimps, Charles Roger, - Pestalozzi, Life and Works, p.198

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from his purpose in the viewpoints which he accepted. From Rousseau, he gained the impression that agriculture is the happiest of all occupations. In countries which are not free, men are compelled to become mechanics, but in free countries it is better to be an agriculturalist. Educate by observing the things of nature. Intuition and sense perception are important factors in the education of children. He did not accept all of Rousseau's doctrines, particularly did he reject Rousseau's indifference to religious education although he modified the prevailing method by advocating more stress upon Christian example and environment than by direct religious instruction.

"My visionary and highly speculative mind was enthusiastically seized by this visionary and highly speculative book."⁶²

Influence of Zurich's Famous Teachers

He gained much from Zurich's famous teachers. The philosophy of Wolf stressed a return to nature and simplicity of manner. He was an advocate of political liberty. His students became well versed in German literature, particularly of that period. Goethe's genius combined imaginative feeling with romance and love of nature.

"Patriotic feeling entered into all current German literature expressing itself warmly in the lyrics of Koerner and Arndt, and deeply coloring the satire, wit and fancies of the brilliant, cynical Heine."⁶³

Bodmer, professor of history at Zurich for fifty years, gave his students a passionate love of justice and liberty. He praised the joys of domestic life, and contended that natural desires must be limited or controlled as he tried to bring back a revival of the old virtues. Breitinger was an advocate of Greek literature as a source of wisdom for all the other nations.

⁶² deGuimps, Charles-Roger, Pestalozzi, Life and Works p13

⁶³ Larned, J.N., Seventy Centuries of the Life of Mankind, Vol. II, p.331

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⁸² Deutsches, quoted in Journal of the History of Ideas, Vol. 11, p. 332
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What He Believed and Taught Concerning the Nature of Children

Influenced by Rousseau, Pestalozzi spent much time in observing the characteristics of children. He discovered that children are naturally interested in all that goes on around them, and that learning of a sort takes place through the observation of nature.

"As a mother shows her child the All-loving in the rising sun, the rippling brook, the splendor of the flowers, the dewdrops."⁶⁴

Like Rousseau, he believed that business and play are the same to the child, that play is his business and he finds no difference between them. He looked upon play as a natural aid to the physical development of children and made room for play in his school program. Merriment and laughter were natural in the normal life of a child, therefore should have a part in his education.

"All instruction would not be worth a farthing if it necessitated the loss of a child's courage and gaiety. Laughter is a gift of God; let children laugh; encourage merriment in them."⁶⁵

His system of instruction required that the teacher should be a friend of his pupils and animated with the most affectionate desire for their good.

"Pestalozzi, himself is all this. His heart glows with such a spirit that the good old man can hardly refrain from bestowing kisses on all with whom he is concerned. He holds out his hand to his pupils on every occasion, and they love him as a child loves his mother."⁶⁶

His attitude toward children was ever that of a loving father even in regard to the unfortunate children he sponsored. He stressed the importance of forming good habits as he saw how habits are naturally formed in children. They are formed by a repetition of practices which may be overlooked or regarded as trifles. Thus good habits of neatness and order are formed when parents encourage such trifles as the folding of Sunday clothes.

Original Nature

Pestalozzi believed in the divine nature of man and considered man to be

64 deGuimps, Charles Roger, - Pestalozzi, Life and Works, p. 27

65 Pestalozzi, J.H., How Gertrude Teaches Her Children, p.76

66 Cubberly, Ellwood P., Readings in History of Education, p.444

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82 DeGruyter, Charles Roger, - Pestalozzi, Life and Works, p. 27
83 Pestalozzi, J.H., How Gertrude Teaches Her Children, p. 75
84 Cuperly, Elwood P., Readings in History of Education, p. 444

God-like. The sensual side of human nature is destructive and therefore man must be set free from the destructive aspect of education from this to the higher powers of nature as expressed in faith and love. All instruction should be the art of helping nature to develop in her own way- a sort of an alliance with the nobler aspects of nature through recognition of God's perfect work in nature and the mother's example awakening faith and love as a reality.

"I show the child the world and he no longer dreams of God, he sees him, he lives in contemplation of him. He prays to him. A child brought up without trust in God is a motherless waif."⁶⁷

In contact with a mother who is in communion with God, the little child can not at first separate his feelings of love of mother from love of God. Gradually as he grows in independence, he senses that he does not need his mother, and he is united by his mother to God. In showing how faith and love become realities through home environment, he says:

"What have I done to work against the evils that affected me throughout my life from a religious point of view? Friend! If by my effort, I have in any way succeeded in preparing the road to the goal at which I have been aiming, that is to take human nature out of the hands of blind nature, to free it from the destructive influence of her sensual side and the powers of the routine of her miserable teaching and to put it into the hands of the noblest powers of our nature, the soul of which is faith and love; if I can only in some slight degree succeed in making the art of education begin in the sanctuary of the home more than it now does, and to put new life into the religious instinct of our race, from this tender side, if it should only partly succeed in bringing nearer to my contemporaries the withered rootstock of mental and spiritual education, and an art of education in harmony with the noblest powers of the heart and mind; if I have done this my life will be blessed, and I shall see my greatest hopes fulfilled."⁶⁸

Religious Experience

Religion is the ordering of human nature by communion with God. Thus

he defines religion:

"Religion is nothing else than the endeavor to keep flesh and blood in order by attachment to the Creator of our being....Christianity has in it the divine means of educating the human race to morality."⁶⁹

⁶⁷ Pestalozzi, J.H., -How Gertrude Teaches Her Children, p.211

⁶⁸ Ibid, - pp. 110,111

⁶⁹ Pinloche, Joachim August, -Pestalozzi and the Founding of the Elementary School, ppl08,119

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"Religion is nothing else than the endeavor to keep flesh and blood in order by attachment to the Creator of our being.... Christianity has in it the divine means of educating the human race to morality." 69

He does not point to any one religious experience as a turning point in the child's life. Through a series of experiences, the growth of man is God's own work, springing from native possibilities. Religion is an affair of the heart, not an exercise in understanding only. Cultivation of the feelings of love, faith, trust are essential and the development of an inner capacity for these feelings means growth in religious experience.

"I then lay the keystone of my instruction upon the early development of the natural motive to fear God; for though I am thoroughly convinced that religion is badly used as an exercise for the understanding, and as a subject of instruction for children, yet I am equally convinced that as an affair of the heart, it is necessary for my nature even at the tenderest age; that as such it cannot be too early awakened, purified, elevated. From Moses to Christ, all the prophets have tried to connect this sentiment with the innocence of the childlike mind and to develop and nourish it through sense impression of nature."⁷⁰

Purpose of Discipline in Transforming Nature

Human nature is exposed to evil all about and must be subjected to discipline as a means of transforming life. Idleness exposes children to evil influences. A quiet, industrious life lays the foundation for worship of God and love of humanity. Children are to be trained in useful work, as a means of learning thrift and independence. No true piety exists without energy:

"Books are to women like a Sunday gown and work like an everyday one."⁷¹

Prayer and worship shall enter a child's life in balanced proportions to work and study. One is conducive to the other.

"Teach your children to pray that they may be willing to work, and to work that they may grow tired of praying."⁷²

He advocated punishment as a means of remedying faults and therefore must be associated with these faults. An idle child should be sent to cut firewood or carry stones for the making of the well; a forgetful child might be

⁷⁰ Pestalozzi, J.H.M. - How Gertrude Teaches Her Children, p.112

⁷¹ Channing, Eva, - Pestalozzi's Leonard and Gertrude, p 12

⁷² Ibid, - 36

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made the school messenger. Wickedness and lying of a deliberate sort were punishable by the rod. Those who were guilty of such offences were not to be allowed to play with the other children for a week, and their names were to be recorded in the book of offenders. Disobedience and impeptinence were to be settled quietly after school. A certain time of the day or week should be given over by the master to the reminding of children of their wrong deeds that they might repent. Punishment is a means of regeneration of the individual and must bring about inner control.

Purpose of Training and Education

Sense impressions received through nature should ever be widened and firmly impressed. Seeing nature is to contemplate God if the child is exposed to the noblest works of nature. The child feels and knows divine love through mother love. Religious virtues live in the life of the child not by precept alone.

"The child told to fear God and honor parents understands better the implication of these words when his father gives him bread and milk; his mother denies herself a portion that the child may eat. The child then feels and understands that he ought to honor his father and mother who are kind to him."⁷³

"In the same way, the child who is told to be merciful and love his neighbors better understands this meaning when it is exemplified. He sees mercy itself instead of learning words about mercy."⁷⁴

Obedience, love, gratitude and trust united develop the first germ of conscience - a sense that it is not right to rage against the loving mother. He therefore contends that love and trust directed toward the parent is the first step toward love and trust in God.

"How is the idea of God germinated in my soul? How comes it that I believe in God, that I throw myself in His arms, and feel blessed when I love Him, thank Him, follow Him? Feelings of love, trust, gratitude and readiness to obey must be developed in men before I can apply them to men. I must love men, trust men, thank men, and obey men before I can apply them to God. How do I come to love, trust, etc.? These feelings

⁷³ Raumer, Carl Georg, - Pestalozzi, Life and System, p 483

⁷⁴ Ibid, - p 356

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have chief source in the religion that exists between the mother and baby- love develops; germ of trusts develops."⁷⁵

Education must be essentially religious since man had divine origin and end.

Education Defined by Pestalozzi

In his writings, Pestalozzi defines education in the following ways:

"Education does not consist in a series of admonitions and corrections, of rewards, of punishments, of injunctions and directions strung together without unity of purpose or dignity of execution; it ought to present an unbroken chain of measures originating in the same principle: a knowledge of the constant laws of our own nature; practiced in the same spirit: a spirit of benevolence and firmness; and leading to the same end: the elevation of a man to the true dignity of a spiritual being."⁷⁶

Again, he shows what the true end or goal of education should be:

"The ultimate end of education is fitness for life, not perfection in the requirements of the school, not the acquirement of habits of blind obedience and of prescribed diligence, but a preparation for independent action. Should not take into consideration only what should be imparted to children, but what they already possess."⁷⁷

Pestalozzi's Work in Establishing Schools

Pestalozzi aimed to establish a better form of education for the for the peasants. Finding a degree of success in his work of educating his own boys, he asked for the custody of war orphans that he might fit them for a useful life in what he termed to be the happiest of occupations- agriculture. His aims for education were essentially religious in the development of Christian living based on the morality of Jesus. He never tried to mould into philosophic form his principles of education. He tried to state them simply, working them out by actual practice so that parents and teachers might put them to use. Sympathetic feelings developing within the family circle are the roots of morality which finds highest expression in love of one's neighbor and fellowmen. Hardly does the child begin to talk before he is his mother's or his brother's helper.

⁷⁵ Pestalozzi, How Gertrude Teaches Her Children, p 96

⁷⁶ Raumer, C.G. Pestalozzi, Life and System, p 234

⁷⁷ Ibid, pp 178

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School at Newhoff

The program of the school at Newhoff consisted in instruction in reading, writing and calculation. The boys were to be given a practical course in the processes of farming; the girls were to be taught gardening, domestic work and needle work. Both boys and girls were to learn to spin cotton as a means of supplementing their living during the winter months.

"All were to receive such a religious instruction as would develop in them pure and tender hearts."⁷⁸

School at Stanz

The school at Stanz had in its curriculum physical education in the form of play, drill and industrial work, alternated with mental and moral culture. The three R's (reading, writing and arithmetic) were to be associated with helping them to live the good life. At Burgdorf, he concentrated his efforts in the Infant's School, upon teaching through language, number and form.

The Day's Program and Order in School

In the day's order described in Leonard and Gertrude, household tasks of the morning were combined with instruction in the following way:

1. All children helped with dishwashing after breakfast.
2. Singing of morning hymns.
3. Gertrude reads chapters from the Bible.
4. Children learn instructive parts while they spin.
5. Oldest girl makes beds and studies as she works.
6. Children go to garden to get and clean vegetables while repeating Bible verses.⁷⁹

Children who were to learn their letters were seated together and those who had already learned to read, formed another division. A spinning woman was in charge of the work of sewing, helping the children to keep their clothes mended and their shoes tied. Promptness, good habits of cleanliness and order were encouraged. Children were to keep the schoolroom as

78 Monroe, Paul, - Cyclopedia of Education, Vol. XI, p. 543

79 Channing, Eva, - Pestalozzi's Leonard and Gertrude, p125

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clean as a church, not throwing things on the floor or breaking windows or hitting one another. They were to keep their bodies as erect as candles. Examination by the master took place every morning. At dismissal time, those who had done well were allowed to go first, followed by those who had done partly well, etc. "God be with you, my dear children," was the parting benediction of the master.

How Instruction Was Given

Instruction was to be intimately connected with the realities of life, rather than to take the form of distinct subjects. Rudiments of arithmetic could be learned as the children counted the number of steps, or panes of glass in the windows, and decimal relations while counting threads in spinning or winding yarn. Arithmetic was regarded as the foundation of the intellectual order. Games of competition in counting and ciphering went on while the children were spinning or sewing. Songs were introduced when they were tired of other activities.

"You should do for your children what their parents fail to do for them. The reading, writing and arithmetic are not after all what they most need; it is all well and good for them to learn something but the really important thing is for them to be something, for them to become what they are meant to be, and in becoming which they have so little guidance at home."⁸⁰

Later as he perfected his curriculum, he regarded these elements alone as necessary for Primary education- speech, the arts of drawing, writing, reckoning and measuring.

The School at Yverdon

In describing the school at Yverdon, a visitor said:

"His school consists at present of about 90 boys, -German, Prussian, French, Swiss, Italian, Spanish and English. It is divided into four principle classes, according to the attainments of the pupils. These classes are subdivided into others. There are seven school-rooms in the castle and twelve teachers or professors----

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the exercises of the pupils. Very few books are used as it is expected the children can read well before they come there. But to describe the modes of teaching so as to render them intelligible, would require much more time and space than I can possibly allot to it, were I ever so competent to make it known. We saw the exercises of arithmetic, writing, drawing, mathematics, lessons in music and gymnastics, something of geography, French, Latin and German. To teach a school here, in the way practiced, without a book, and almost entirely by verbal instruction is extremely laborious. The teacher must be constantly with the child, always talking, questioning, explaining and repeating. The pupils, however, by this process are brought into close intimacy with the instructor. Their capacities, all their faculties and propensities, become laid open to his observation. This gives him an advantage which cannot be possibly gained in the ordinary way in which schools are taught. The children look well, appear very contented, and apparently live in great harmony one with another; which considering the diversity of national character and temper here collected, can be attributed only to the spirit of love and affection which sways the breast of the principal of the institution, and extends its benign influence throughout all departments-----

"There is nothing of mechanism about it, as in the Lancastrian plan; no laying down of precise rules for managing classes, etc. It is all mind and feeling. Its arrangements must always depend upon the ages, talents and tempers of the scholars, and require on the part of the teachers the most diligent and faithful attention."⁸¹

Prayer and gratitude were to be associated with daily experiences. The following prayer used night and morning is quoted from Leonard and Gertrude:

"O God so good and kind,
Of all our gifts that spring
Without Whom nothing is
From whom comes everything-
A healthy body give,
And grant that in this frame
The soul unharmed may live,
The conscience pure remain."

At the end of the week the children came together to recall the happenings:

- (1) Thanking God for blessings of the week, the master reminds them of material blessings.
- (2) Thinking of the sufferings of others and planning ways to help.
- (3) Taking time for repentance when they are reminded of wrong deeds and faults.
- (4) Joining in the Saturday night prayer, followed by the benediction,⁸²

⁸¹ Cubberly, Elwood P., Readings in History of Education, pp. 443, 444

⁸² Pestalozzi, J.H. How Gertrude Teaches Her Children, p 64

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Principles of Education at Work

Those who interpreted Pestalozzi's practices, saw these principles at work: (1) Verbal-ization was to be subordinate to activity. Children were to develop their manual dexterity before they learned to read or write. They were taught first to repeat syllables in learning to talk. Instead of being questioned, "Where is your eye, your ear, etc," the teacher would say: "Come here my child, I will wash your little hands. " "I will comb your hair," Etc. Each child thus became skillful and active to the full extent of his age.

(2) Simple perception of external objects and their relation was a necessary foundation to all instruction. He did develop the art of observing, cultivating the perceptive powers so that children could not only see but understand and inquire into the object of their perception in an exhaustive fashion.

In his Journal, he describes a walk with his son beside a running brook:

"I called his attention to some running water. He was delighted. As I walked on down the hill, he followed me, saying to the water, 'Wait a moment, I shall be back directly,' Presently I took him to the side of the stream again. 'Look', he cried, 'the water comes down, too; it runs from up there and goes lower and lower.' As we followed the course of the stream, I repeated several times: 'Water flows down hill.'" 83

(3) Instruction must begin with a proper gradation in the simplest steps followed by a progression according to the child's development. He discouraged haste in pursuing any course, lest a superficial understanding which would neither afford pleasure to the child nor promote self-activity, be the resultant. Teaching should not be dogmatic exposition poured into the ears of children. Lifeless repetition of rules was not to be desired. The undue cultivation of memory seemed hostile to education. He stressed a harmonious and uniform development of every faculty as language is utilized. A record in his journal bears the following testimony:

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"Feb. 2nd - The utility of verbal repetition without adequate knowledge. I tried to make him understand the meaning

of numbers. At present, he knows only their names, while he says them by heart without attaching any precise meaning to them. To have a knowledge of words with no distinct idea of the things they represent, enormously increases the difficulty of getting at the truth. The most ignorant man would have been struck by this fact if he had been present at our lesson. The child had been in the habit of associating no difference of meaning with the various names of numbers he pronounces, and this habit has made him so careless and inattentive that I could absolutely make no impression on him today."⁸⁴

(4) His interest in children, as children, gave him a keen understanding of the peculiarities of every child, of each sex, and the peculiarities of the people among whom he taught. An examination of the case records will show how he watched the progress and development of each child and his cleavage to the theory that the individuality of each pupil must be sacred to the teacher:

"Maria Baechli, eight years: weak both in body and in mind. But it will be interesting for humanity to see that imbecile children, who, badly brought up, would have had nothing before them but the madhouse, may, by tender care, be saved from this sad end and taught to earn a modest and independent livelihood.

"Leonzi Hediger of Endinger, near Baden, 14 years: has been here three years. He is a healthy boy, strong and accustomed to work in the fields, the best weaver in the house; is beginning to write a little and likes French. He is quick at everything but ill-mannered and uncouth."⁸⁵

(5) Relations between master and pupils must be regulated by love.

"I would say to the teacher: be thoroughly convinced of the immense value of liberty; do not let vanity make you anxious to see your efforts producing immature fruit; let your children be as free as possible, and seek diligently for every means of ensuring his liberty, peace of mind and good humor. Teach him absolutely nothing by words but that you can teach him by the things themselves; let him see for himself, hear, find out, fall, pick himself up, make mistakes; no word in short when action is possible. What he can do for himself, let him do it; let him be always occupied, always active, and let the time you leave him to himself represent by far the greatest part of his childhood. You will see then that Nature teaches better than men.

"But when you see the necessity of accustoming him to obedience, prepare yourself with the greatest care for this duty. Remember that if restraint robs you of your pupil's confidence, all your labor is lost. Make sure then, of his heart and let him feel that you are necessary to him. Be merrier, pleasanter than all his companions-----He must trust you. If he often asks you something you do not think good, tell him what the consequences will be, and let him take his liberty, but see that the consequences are not easily forgotten.-----Should he fall into the mire, go to his rescue, but do not shield him from the unpleasant

84 De Guimps, G.R., - Pestalozzi, Life and Works, p.41

85 Ibid, - p.64

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results of having enjoyed complete liberty.----- He must obey the wise teacher or father he has learned to respect; but only in cases of necessity must an order be given."⁸⁶

(6) Knowledge plus power, plus ability to turn this to account, constitutes and education of a very practical sort.

Teacher Training

The training institute for teachers became a mecca for educators of western countries. Its aim was to form men sound both in body and mind and imbued with a sentiment for religion and with zeal and love for the duties of the profession. It laid the foundation for Primary Normal schools, as the groundwork for Elementary schools. The following became basic rules for such schools:

"No Primary Normal School shall admit more than sixty or seventy. Each department shall be peopled by an equal number- Protestants and Catholics,- separate institutions for each religion if resources permit. Established only in towns of moderate size with regard for the habits and manners of the people of the town. Placed near orphanages but only people with aptitude admitted."⁸⁷

Many Swiss and German teachers were trained by Pestalozzi at Yverdon, their governments providing for the expense. His colleagues,- Krusi, Buss, Tobler and Niedereck introduced order and thoroughness into Pestalozzi's scheme of education. Krusi, his first disciple, owed much to his influence: He found Krusi trying to use a combination of Socratic and catechetical teaching. Pestalozzi helped him to see the principle of beginning instruction with the simplest and making sure of this before going further. He showed that it should not lead to the driving of children, but leading them. He saw the wisdom of placing objects before children as material for observation and as a background for future criticism, and inference, and as a guide on whose track they might go further themselves. He worked with Pestalozzi in the writing of a spelling and arithmetic book using these principles.

⁸⁶ De Guimps, C.R.,- Pestalozzi, Life and Works , p.48

⁸⁷ Reiser, Knight,- Reports on European Education, p 163

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Many Swiss and German teachers were trained by Pestalozzi at Yverdon,

their governments providing for the expense. His colleagues, - Krusi, Guss,

Tobler and Niderker introduced order and thoroughness into Pestalozzi's

scheme of education. Krusi, his first disciple, owed much to his influence:

He found Krusi trying to use a combination of Socratic and catechetical teaching. Pestalozzi helped him to see the principle of beginning instruction with

the simplest and making sure of this before going further. He showed that it

should not lead to the driving of children, but leading them. He saw the wis-

dom of placing objects before children as material for observation and as a

background for future criticism, and inference, and as a guide on whose

track they might go further themselves. He worked with Pestalozzi in the

writing of a spelling and arithmetic book using these principles.

Karl Ritter, famous German geographer, claimed that Pestalozzi did not know as much as a child about geography; but he gained from him the principles of the science, and a desire for natural method, returning to his work as if entering a new world, enriched and ennobled beyond conception.

Many who came to visit his school received inspiration for philanthropic and educational work. Misinterpretations and misunderstandings often separated Pestalozzi from his disciples. A deep love and patience characterized his attitude toward children, but he found it more difficult to be long-suffering with their elders.

Writings in the Interests of Education

Pestalozzi wrote the following in the interests of education:

The Evening Hour of a Hermit, - a collection of short aphorisms popularizing educational opinions.

Leonard and Gertrude, - a story of peasant life written to popularize education.

Christopher and Eliza, My Second Book for the People - intended as a companion volume in explaining ideas presented in "Leonard and Gertrude."

Figures for My A B C Book - a collection of 339 fables.

Inquiry into the Course of Nature in the Development of the of the Human Race

How Gertrude Teaches Her Children, - an attempt to show mothers how to teach children themselves.

He collaborated with his teachers in the production of the following:

The Book for Mothers, written by Krusi, under his direction, and later revised as the Natural Schoolmaster.

Paternal Instruction on the Moral Significance of Words; a legacy from Father Pestalozzi to his Pupils.

Reports to Parents of the Institute at Yverdon

Discourses to My Establishment

Letters to Noblemen and English Leaders

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Figures for My A B C Book - a collection of 833 tables.

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Letters to Noblemen and English Leaders

Three Volumes of a weekly Journal of Education, largely written by Niederer.

His Views on Industry, Education and Politics, Before and After the Revolution.

The Song of the Swan, an account of the experiences at Yverdon and Burgdorf.

Public Appeal for the Support of Education

As an administrator, Pestalozzi did not have very great success. He succeeded in giving his followers an understanding of his methods. They in turn exploited his work, and carried his ideas out into systems.

"German lands incorporated his method and spirit while English obtained largely the form."⁸⁸

The rulers of small states sent representatives to study Pestalozzian ideas, and later they were introduced through normal and elementary patterned after the Pestalozzian method. Support given to him by the government often failed him at crucial times because enemies circulated rumors against his projects. He was obliged to seek philanthropic aid through the formation of a Society of the Friends of Education, at the time of his return from Stanz to Burgdorf.

Adult Education

Pestalozzi's theory and practice in adult education was rooted in a belief in the regeneration of society through the salvation of the race. The good man's conviction of God comes from the race therefore the race must be lifted to its highest level.

Parent Education

Mothers and fathers are the most natural teachers of religion, and the home should be the best schoolroom. His early efforts were directed toward parent education. He soon saw how hopeless his task would be until all parents had some education for their task, so he devoted more of his time to

⁸⁸ Cubberly, E.P. Brief History of Education, p. 302

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school work. He wished to prepare experiments for mothers as soon as textbooks could be printed, and tried to get the government to cooperate with him in this effort.

"People all cry that mothers will not be persuaded to undertake new work in addition to their scrubbing and rubbing, their knitting and sewing, and all their tiresome duties, and the distractions of their life; and I may answer as I like: 'It is no work; it is play; it does not take time, rather it fills time and the emptiness of a thousand moments of depression.' People have no mind for it, and I answer back, 'They won't do it.' But Pope Boniface in the year 1519 said to the good Zwingli, 'It won't do; mothers will through all eternity never read the Bible with their children, never through all eternity pray with their children, daily- morning and evening; yet he found in 1522 that they did it, and said, 'I should never have believed it,' I am sure of my means and I know and hope, at least before I am buried that a new pope Boniface will speak of this manner as the old in 1522."

The Ideal Home Life

The home life which he idealized in his writings was that of the peasant family, surrounding their children with an atmosphere of true Christian living. Virtues were to be seen and felt in such a home, rather than talked about constantly. The roots of morality are to be found in the sympathetic feelings of family life. The child forces his mother to learn with him as he comes to feeling a joy in God's world interwoven with a joy in God. Much personal work would need to be undertaken in every community in helping to develop a responsibility for family obligations.

Textbooks for Home Use

He sensed the need for textbooks written in simple language to carry his educational principles to parents. He devoted himself to the writing of books in popular story form, patterned after Rousseau's Emile, along with some books for the direct use of the mother with the child. Such aphorisms as the following appeared in his Evening Hour With the Hermit:

"What man is, what he needs, what raises or degrades him, what strengthens him, that should be known alike by the leaders of the people and by the inmates of the humblest cottage."⁹⁰

89 Pestalozzi, Heinrich, - How Gertrude Teaches Her Children, p.152

90 De Guimps, C.R., - Pestalozzi, Life and Works, p. 267

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89 Pestalozzi, Heinrich, - How Gertrude Teaches Her Children, p. 122
90 De Quincey, C.R., - Pestalozzi, His Life and Works, p. 237

He felt that there was a need for a new type of picture book for early childhood which would give mothers a sure and definite means of explaining pictures to children. This would be a guide to names and knowledge of words, helping children to be thoroughly familiar with words they would commonly use in the home before time for spelling. He wished mothers to make the earliest education of their children pleasant and important by easy instruction. Curious, yet clothed with truth, are the moral fables published under the title-Figures for My A B C Book. The following is one selection from 239 fables published in this book:

"A shepherd who fed his sheep rather poorly, but all alike, found that as a rule, they were satisfied. But one day he picked out a dozen for better treatment, and from that moment there was discontent in the flock, and many ewes died of vexation."⁹¹

Education for Working People

Pestalozzi held to his early belief that all who work with their hands are the pillars of liberty. The education he was interested in was not of the schools, as he knew them in his day, but that which would lift the masses. This would necessitate a cooperation of the school with the home. He advocated that all citizens should study history, and the laws of their particular government. Enemies and faultfinders were to be treated with such patience and love that they in turn would be affected by this love. He said, "It is not for us to take vengeance on our enemies."⁹² He describes a landlord rewarding his tenant, a poor man, by giving him a cow when he agreed not to take vengeance upon an enemy.

The influence of one mother-teacher in a community is pictured in his characterization of Gertrude:

"She alone, seemed to possess a soul untainted by the moral filth around her, and always had a stock of potatoes on hand, which made the path of duty plain for herself and others."⁹³

91 De Guimps, C.R. Pestalozzi, Life and Works, p. 108

92 Pestalozzi, Heinrich, - Leonard and Gertrude, p. 88

93 Ibid, - p. 42

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characterization of Gertrude:

"She alone, seemed to possess a soul untainted by the moral filth around her, and always had a stock of goodness on hand, which made the path of duty plain for herself and others."⁹³

Some of the maxims of Gertrude were:

"Be silent about everything which does not concern you.
Do not speak of that which you do not understand.
Step aside when people speak either too loudly or too softly.
Learn well what it is necessary for you to use.
Let your head and heart be always in the right place and never
in many at once, but always with you.
Serve with body and soul those to whom you are indebted, and
those whom you love." ⁹⁴

She demonstrated cleanliness to a father who had neglected his family, and had fallen into slovenly habits. This man was shown practical care in keeping the family clean. An attempt was made to demonstrate the value of thrift. Borrowing was discouraged:

"Never take a thing from one nail to hang to another. Out of a hundred men who lend money, there are not ten who do not take an undue advantage." ⁹⁵

Children from an unfortunate family were taken into her own home to be under the guidance of her training, and the influence of her children until such a time as their own home would be showing an improved environment.

The Pastor as Religious Educator

The pastor of the community could counteract evil influences when mothers threatened children into being good. He should exhort against superstitious ideas, gossip, and false rumors. He should model his religious instruction to brief religious teachings, closely associated with everyday experiences. No longer should children learn long prayers by rote, contrary to the spirit of the Saviour. The prevailing catechetical method was thought to be of little value and practically denounced by Pestalozzi:

"Far from being a real exercise of the intellect, it was a simple verbal analysis of confused sentences lying before the child, and has this merit in so far as it is a preparatory exercise for the gradual clearing up of ideas, that it presents separate words and sentences clearly, one by one to the sense impressions of the child.

"Socratizing blended with chatechizing is of no value. However, the uncultured mind can not fathm depthxs out of which Socrates drew truth

94 Pestalozzi, Heinrich, - Leonard and Gertrude, p.51

95 Ibid, - p. 65

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"Take care to teach children to think right and to act rightly, to quicken and make use of the blessings of faith and love in themselves before we drill the subjects of positive theology and their never-ending controversies into their memories, as a means of cultivating their intellect and ⁹⁶spiritual exercise. This cannot be opposed to God and religion."

The Landowner

Pestalozzi assumes that it is the duty of the landowner to lift the level of the masses, and counteract evil influences. He should be well acquainted with the values of his land, so that in dividing it for pasture or for cultivation by the peasants, he will be just in his dealings and understand how to deal with scheming tenants. He should counteract the intrigue and false measures of the overseers.

The employer is responsible for the education of the young employees. Schools should be supported by the landowner, of a type which may be brought into harmony with the developing influences of domestic life. The landowner, he describes, is a benevolent despot meting out justice and judgment, publicly humiliating overseers who are dishonest, exposing the superstitions of the people, and bringing the best families into close association with his castle and the parsonage, that they may in turn exert an active influence over the various households of the village.

Views and Practices Concerning the Regeneration of Society

Pestalozzi believed that the race, not the individual shall be the expression of the higher life. Man is not in the world for his own sake. He can only perfect himself through the perfection of his brethren.

"Man is my brother- my love embraces the whole race, but I cling to the wretched, I am doubly his brother, to act like God become my nature."⁹⁷

96 De Guimps, C.R.,- Pestalozzi, Life and Works p. 364

97 Pestalozzi, Heinrich,- How Gertrude Teaches Her Children, p127

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"Whence comes the good man's convictions of God? Not from the intellect, but from that inexplicable impulse which cannot be comprehended in any word or thought, the impulse to glorify and immortalize his being into the higher imperishable being of the whole. Not me, but the brethren. Not the individual, but the race. This is the unconditioned expression of the divine voice within the soul. In comprehending it and following it lies the only nobility of human nature."⁹⁸

The human race develops as it expresses itself in a strong passionate desire for satisfying human want.

Practices in Assisting the Regeneration of Society

Pestalozzi tried to popularize knowledge through the sale of cheap text books. Leonard and Gertrude was very popular, and while other writings were not so readily appreciated by the peasantry; they were eagerly received by intellectuals interested in their cause. He said that a school book is only good when an uninstructed teacher can use the book almost as well as a talented, instructed one.

He early adopted the life of poverty in order that he might study how to alleviate suffering from this cause.

"From my youth up, I have had opportunity granted to few, of learning the causes of the moral, mental and domestic degradation of the people, and the suffering, deserved, or not, intimately connected with it. You may believe me, I have borne some sufferings and wrongs with the people. I say it to excuse the apparent boldness of some of my assertions, for in my inmost soul lies only the ardent desire to help the people in the sources of their backwardness, and the misery arising from it, not the least presumption or thought of being able to do it."⁹⁹

The deep suffering of his own sensitive spirit, and the loneliness which was the lot of one who moved so far ahead of his time is revealed in one of his most touching sentences:

"Ah, long enough! ever since my youth, my heart has moved on like a mighty stream alone, and lonely, toward my one sole end—to stop the sources of misery in which I saw the people around me sunk."¹⁰⁰

98 Pestalozzi, Heinrich, - How Gertrude Teaches Her Children, p 164

99 Ibid, - 232

100 Ibid, - 234

"Hence comes the good man's conviction of God, not from the intellect, but from that inexplicable impulse which cannot be comprehended in any word or thought, the impulse to glorify and immortalize his being into the higher imperishable being of the whole. Not so, but the presence. Not the individual, but the race. This is the unconditional expression of the divine voice within the soul. In comprehending it and following it lies the only nobility of human nature." 92

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View of Social Service

Pestalozzi did not believe in educating children for a particular station in life, although he rated agriculture as the happiest of vocations. He devoted much of his life to an industrial education for a particular group of people; but there is little to indicate that he believed that they were destined to this station in life. He always reckoned with individual differences in people. The best form of charity or social service, according to Pestalozzi, is that which helps people to help themselves. He suggests the giving of fruit trees to fathers of peasant children in proportion to the number of children in a family. Goats were loaned to children who would not otherwise have had sufficient nourishing food. Children were allowed to earn money in spinning and weaving in the schools where they were taught. Free fields were to be tithed to spinner's children, who were able to save eight or ten florins before they were twenty years of age.

In Pestalozzi, we see an educator who developed a type of education and training in which he sought to raise up an independent citizenry who would be capable of expressing their love for God and for man.

Infinitely greater of a Christian faith based on personal conviction, eternally renewed from within, he battles with the world and sin in all its forms.

The context of Switzerland in which Pestalozzi worked was under the influence of Zwingli more than Calvin. The Reformed faith influenced by Zwingli was a more democratic Protestantism than either England or Germany experienced under the Reformation. Zwingli had a miller who kept a record of sin and guilt that was of the reformers. His view on the Eucharist of the Lord's Supper was more literal than Lutheranism or Calvinism. While the doctrines of the Reformed faith were not as practical as those which entered the English Church, there was an keen interest in education.

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were useful. These things were to be done to improve children, who
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A COMPARISON OF THE WORK OF JOHN WESLEY WITH THE WORK OF PESTALOZZI

The Period in Which the Two Men Lived

John Wesley found England suffering in a moral and religious apathy, due in part to the failure of a conservative Church to cope with the needs of a changing industrial order. Underneath their brutal manner, he discovered that the hearts of the laboring people were wistful and responsive to religious education. The leadership of the Established Church was opposed to any change in thought or form from organized religion. The period preceding the Methodist revival was marked by a controversy over the question of "enthusiasm" or divine inspiration. The orthodox Established Church with its Defenders of the Prayer Book, the Baptists of the Calvinistic wing, and finally, Dissenters, who were at heart Calvinists, stood out against these groups advocating "enthusiasm", including- Baptists of the Arminian Wing, Quakers, Seekers condemned by the orthodox ministry, Ranters and Fanatical Groups. It was not long before the Wesleys were regarded as fanatical because of their emphasis upon personal religious experience.

"Wesley wrestled with the evils of his day, and proclaimed the infinite power of a Christian faith based on personal conviction, eternally renewed from within, to battle with sin, misery and vice in all its forms."¹⁰¹

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101 Robertson, C. Grant, Hanoverian England, p.210

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discovered that the hearts of the laboring people were mistful and responsive to religious education. The leadership of the Established Church was opposed to any change in thought or form from organized religion. The period preceding the Methodist revival was marked by a controversy over the question of "enthusiasm" or divine inspiration. The orthodox Established Church with its defenders of the Prayer Book, the Baptists of the Calvinistic wing, and finally, Dissenters, who were at heart Calvinists, stood out against those groups advocating "enthusiasm", including Baptists of the Arminian wing. Quakers, Seekers condemned by the orthodox ministry, Ranters and Unitarian Groups. It was not long before the Wesleys were regarded as "enthusiast" because of their emphasis upon personal religious experience.

"Wesley wrestled with the evils of his day, and proclaimed the infinite power of a Christian faith based on personal conviction, eternally renewed from within, to battle with sin, misery and vice in all its forms."

The cantons of Switzerland in which Zwingli worked came under the influence of Zwingli more than Calvin. The Reformed faith influenced by Zwingli was a more democratic Protestantism than either England or Germany experienced under the Reformation. Zwingli had a wider view upon original sin and guilt than any of the reformers. His views on the celebration of the Lord's Supper were more liberal than Lutheranism or Calvinism. While the doctrines of the Reformed faith were not as profound as those which stirred the English Church, there was as keen an interest in religious

debate in Switzerland as in England. It was an age of religious intollerance in both countries.

England as well as Switzerland was rife with social and political changes. Both countries were experiencing industrial change. In England, the results were more apparent as great centers of population were changed in a short period of time. Switzerland tried to meet the economic needs of a peasantry inadequately supported on the land by a combination of agriculture with home industry. The French Revolution had a great influence upon the political thought and action of Switzerland. Love of liberty was strong in the hearts of the Swiss even during the French rule. Switzerland was in the midst of two great political ordeals: (1) the struggle for a democratic government in the midst of a loose federation of states; (2) the right of universal suffrage in a country where aristocracy claimed the right of control over pesantry. Misery and suffering followed wars and invasions.

England, having little respect for French opinion, was not influenced as greatly by the French Revolution. There was in England a steady movement for monarchical reform. Her reformers agitated a universal suffrage irrespective of property rights. Intollerable conditions for the laboring people brought untold poverty and misery.

Comparative Aspects in Early Life and Education.

Both Wesley and Pestalozzi were descendents of sturdy ancestors who rejected orthodox religion for the faith of minority groups.

"The man who took a hostile world for his parish did not come of coward stock. His father, Samuel Wesley, was a man of great physical courage. One sees him against a sullen background of hostile parishioners, cheerful and undismayed, daunted neither by poverty nor boycott nor the debtor's gaol. He did not know the meaning of fear.

"John Wesley was a scholar and a gentleman - a descendant of gentlemen and scholars. Not only from his father did John Wesley inherit

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Cooperative Aspects in Early Life and Education.

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"The man who took a hostile world for his parish did not come of coward stock. His father, Samuel Wesley, was a man of great physical courage. One sees him against a swollen background of hostile parishioners, cheered and undismayed, daunted neither by poverty nor boycott nor the debtor's jail. He did not know the meaning of fear.

"John Wesley was a scholar and a gentleman - a descendant of gentlemen and scholars. Not only from his father did John Wesley inherit

courageous contempt for opposition; for Dr. Annesley, his maternal grandfather was attacked by men armed with spits, forks and stones. He told them 'Let them use him as they would, he was determined to stay with them 'til God should fit them by his ministry to profit by one better, who might succeed him; and solemnly declared that when they became so prepared, he would leave the place." 102

Antony Pestalozzi of Vienna and Madaline de Muralt of Locarno, great-grandparents of Heinrich Pestalozzi, were exiled from their native land and found refuge in Zurich in 1567, having adopted the Reformed Faith.

It should be remembered however that John Wesley was brought up as a Tory and an adherent of the Established Church by his parents. Both Wesley and Pestalozzi were children of middle-class, professional people. Pestalozzi as a boy spent much time in the company of his grandfather, a Swiss pastor. Economy had to be exercised in the homes of both families. We can see Wesley trained in a home where conformity to rule and religious practices were rigidly followed. Pestalozzi brought up in a smaller family knew the intimacies of love, devotion, generosity, and piety of a less formal nature.

The most radical aspects of patriotic freedom and religious liberty were to be found in the Zurich University where Pestalozzi was educated. The spirit of the teachers cultivated dreamers who would lose sight of realities in their zest for simplicity of manner, justice for the down-trodden, and a return to the old virtues. The English University life which John Wesley knew was of a narrow cultural emphasis, turning out scholars and gentlemen of the old classical school. The Wesleys' Holy Club was frowned upon partly because it was not conventional to the tradition of the school. The students of Zurich championed the cause of the radical Rousseau. While they were chided as revolutionists by the government, their views were shared by many of the professors.

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Wesley was educated and ordained for the ministry, the profession of his father; but his spiritual unrest would not permit him to accept an opening in his father's parish. Inner peace did not come to him until after he had tested himself as a missionary priest in America, delving into a study of the Moravian tentes and finding at last a satisfying personal religious experience which gave him the passion for his ministry. Pestalozzi, inquiring into the causes of evil, as a student, turned from his education for the ministry to a study of law, and finally to agriculture as a means of finding some remedy for the social evils of the peasant people. Not until he undertook the education of his own son was he convinced that he had found his lifework in bringing better schools to the masses.

Wesley's educational viewpoint was shaped by the opinions and practices of his mother; together with the Christian Platonists whom he followed in a literal acceptance of an ascetic life in student days. While he read Milton's Tractate on Education, Law's Essay on Human Understanding, and probably discussed Comenius with his brother, these writings were not as vital influences. It is suggested that the home life of Pestalozzi idealized for him the feeling elements which he stressed in his educational viewpoints. Swiss teachers contributed much toward his interest in an industrial education. It was Rousseau's writings that gave him the foundation for his experiments and his belief in perceptual training

Comparison of Beliefs and Teachings Concerning the Nature of Children

Wesley often spoke affectionately of children. He enjoyed their company and appreciated the responsibility which his ministry held toward them. He thought of his work with children as the most difficult part of his office, yet never neglected it. Children were to him little adults,

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Pestalozzi had a very real affection for children. He made it his business to study child nature that he might teach with child need at the center of his teaching. Pestalozzi appreciated that play is a natural practice of children which can be utilized for learning and physical development. Wesley never appreciated the significance of play and forbade it in his schools.

Wesley believed in the depravity of human nature. He declared that persons are by nature the children of wrath, but by grace children of God. All persons from birth are tainted with the diseases of nature and must be transformed by a re-birth.

Pestalozzi believed original nature to be divine, and man by nature God-like. There is, however, in the sensual side of human nature a destructive element, and man can be set free from this by education. The little child may observe with profit the higher aspects of nature- the glory of the sunset, the dew, the flowers, and sense in them faith and love. This is to contemplate God. Through mother-love and training, he learns to observe these things and gains his first impressions of divine love through mother love.

An immediate experience of God was thought by Wesley to be possible for both adults and children. Every stage of religious experience is possible for children. Religious experiences should be tested and governed by reason, by the rules which govern moral conduct, and must be in line with Biblical teachings. By these tests Wesley thought that experiences might be judged. He believed that religious training was a necessary accompaniment to evangelization, or the awakening of the individual.

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point in a child's life. Wesley does point to conversion as the turning point. Like Wesley, he believed that religious experience is an affair of the heart, possible to all even of a tender age. By a series of personal religious experiences, the growth of man is God's own work. Through the cultivation of the feelings of faith and love, an attachment to the Creator is formed, and man orders his ways by God.

Both men accepted the value of discipline and work. Wesley carried them over as a part of his own ascetic life which he recommended in holy living. Pestalozzi saw more of an inter-relation between work and worship. Both felt that an idle life is exposed to evil. Pestalozzi saw the idealized industrious life as the foundation for Worship. Wesley thought of work more as a means for checking the diseases of nature. Both advocated punishment as a way of bringing individuals to a state of repentance.

Adult Education

Wesley emphasized the regeneration of society through the salvation of the individual, while Pestalozzi gave his chief thought to the salvation of the race. With Pestalozzi, the moral freedom of the individual comes through the completeness or perfection of the race. While Pestalozzi saw that defective nature and defective abilities of individuals were the cause of their misery, he sought to relieve this by what he thought to be the proper education of the masses. He recognized that in Christianity we have the divine means for educating the race. Both leaders worked in the interests of individuals. It was Pestalozzi who saw that the individual could not be saved unless the environment of persons and things about him should be improved. It was Wesley who labored to make individuals conscious of God, convicted of sin to such an extent that they could not continue in sin, and therefore in assuming their own personal responsibility, took upon themselves the spiritual and temporal interests of others.

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Wesley's interest in parent education was prompted by his desire to save children from the "diseases of nature" through their constant training. Pestalozzi considered parents as the most natural teachers of children, and thought that the atmosphere of schools should be patterned after the ideal home. The writings of Pestalozzi in the interests of parent education consisted of texts which he tried to make so simple that the uninstructed mother might know how to use them effectively with her children. They were books of a popular nature picturing ideal training of children in peasant homes. Wesley's writings instructed parents upon their duty in formal religious training. He compiled catechetical instruction books and a book of prayers suited to many occasions in family life. Pestalozzi speaks of the use of prayers night and morning, in the home, and outlines a plan for the reviewing of experiences of the week in the family circle on Saturday night at which time there should be opportunity for repentance of faults and family plans for helping the underprivileged. There appears to be an attempt to secure informal worship with activities of home and community closely associated with worship. Wesley was influenced more by the pattern of the Church of England, in encouraging family worship of a formal nature, at a set period during the day. His books of prayers show a real attempt to associate the every day experiences in family life with religion. He set aside a definite time for private prayer of children as well as the time when they should participate in family worship. Hymns from the writings of his brother were collected by John Wesley and issued in a volume of hymns for children. Both men believed that the home should be an active center for the living of Christian lives. Wesley lost faith in the influence of the home, and would not allow the children of his schools to return home for holidays. Pestalozzi saw the defects in parents but tried to make the school what he thought the home ought to be.

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Wesley's ministers were led to feel that an important part of their office was that of the religious education of children. They must set aside a definite time each week for catechetical instruction and examination of children whether they liked this or not. They were required to go into every home in their parishes, teaching all, young and old, to be Christians inwardly and outwardly. The first conference of ministers was devoted to the questions (1) How to teach, (2) what to teach, (3) what to do, or how to regulate doctrine, discipline and practice. Children were to be formed into little societies by the minister who should instruct them. He made every effort to create an interest in study on the part of his ministry. The ministers were to reserve their mornings for study. He kept them informed on current topics, involving moral and ethical action. He prepared for them courses of study, and examined them frequently. Pestalozzi was not as closely associated with the ministry as was Wesley. He did not advocate the use of catechism in religious instruction. He called catechisms mere parrot-like repetitions of dull uncomprehended words. Wesley, on the other hand, took the catechism of the Established Church and attempted to simplify it for children. He did not try to help his ministers to appreciate the difference in the understanding of little children, for he advocated that they point to the visible signs of God's love in nature while they exhorted little children. Pestalozzi emphasized that ministers should encourage the development of religious feelings, -to love and to act rightly toward others should precede the drilling upon subjects of positive theology. The minister should be the shepherd of his flock, closely associated with the homes of his parish.

The theory and practice of Wesley and Pestalozzi shows a common interest in the neglected worker. In Switzerland, the peasant farmer and weaver was the "forgotten man," whose cause Pestalozzi championed. In England, colliers,

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Cornish miners and laboring men of cities changed their habits under Wesley's influence. Both men tried to bring about a sale of cheap text-books, and prepared books for the education of workers. Pestalozzi was concerned about the suffrage rights of peasants. Wesley expressed opinions upon many political affairs as they affected workers. He stated o pinions upon these questions (1) Increase of populations in great towns- Works, Vol. IV. p.69,82; XI. 136, 137; II. 356; (2) the depletion of rural districts, Works, Vol IV. 69,82; XI. 136, 137; II 356; (3) causes for and remedies of unemployment, Works, (4) the land question, small holdings, agriculture, fisheries,tazation, national debt, Works XI. 50-58; (5) India Stock,Works III. 258; VIII. 157,158; (6) accumulation and distribution of wealth, III. 258; (7) production of use-less articles and the evil of pensions. Pestalozzi dared to be more outspoken upon questions involving the justice and liberty of peasants coming in conflict with aristocracy over the control of small towns and states. Wesley sought to make his people model citizens, conforming to the government so long as the government continued with its non-interference of the individual. Both men were sensative to the needs of the down-trodden.

John Wesley, by creating a consciousness of pure life among groups of people, bound them together for mutual benefit in Methodist societies. Here they could share their personal experiences seeking to overcome temptations, and to keep themselves unspotted from the world about them. It was Pestalozzi's ideal to work for the uplift od an entire community bound by its centers of leadership to the benevolent landowner, the minister and the schoolmaster of the parish. Since he devoted more of his time to teaching and the school, this remained an ideal rather than a reality. Swiss towns were more adapted to the community plan than the English towns and cities. The ideal which Pestalozzi held for community living required strong leaders such as Zwingli or Calvin to put it into effect. Pestalozzi shrank from public leadership.

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Comparison of Educational Views Concerning Regeneration of Society

The differences in attitudes of the two men toward the regeneration of society has already been stated, in that Wesley sought to do this through the salvation of the individual, and Pestalozzi through the perfection of the race or society as a whole. Wesley relied on the transformed energy of the individual to change environment. He did not see that the coming industrialism into society would change close relationships between individuals, and that power and might would be in the saddle. In such a society the lone individual could not work out his own salvation. Pestalozzi felt the need for inter-relationships in the building up of a Christian society. Both men saw the evils of poverty. Wesley attributed poverty more to individual failings and thereby presumed that the poverty-stricken might be helped by the help of God in the life of the individual. He urged the aid of the more fortunate in alleviating distress. Seldom did he deal with the removal of causes. There was no protest in his writings against the evil conditions under which men lived, or against laws such as the Poor Law, and against the workings of the factory system. It is apparant that Pestalozzi believed in attacking the evils of environment, at the same time a public education prepared people for the liberty which he felt they should enjoy.

Conditions in both countries favored a benevolent despotism. The working people had been so long disadvantaged that they could not plead their own cause until from their ranks should come unusual leadership, and their own educational advantages be raised. Money was power, and both men did not question but what it should remain in the hands of the wealthy as long as they directed its use for the good of their fellows. Wesley knew the danger of riches in defeating unselfish purposes and often warned his people in his later years. Finding some of his people "still alive to God" in spite of

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advancing riches, he looked upon it as one instance he had known in half a century. His ideal for society pictured Christian masters taking responsibility for their workmen in paying them a fair wage, while the faithful workmen gave unstinted labor to their masters, espousing frugality and thrift. Pestalozzi pictured the benevolent landowner assuming the place of judge over his tenants, being responsible for the education of his young employees and encouraging thrift, morality and piety in his domain.

Wesley conformed to English society in educating many children for particular stations in life. Orphans training to be servants did not mingle with boarding students. He condemned, however, the narrowness of Oxford and Cambridge university education in that there was no place for the son of the tradesman. Pestalozzi had small use for the educating of children for particular stations in life. His interest was in the innate capacities of individuals.

Both men claimed that the rich were obligated by their wealth to an interest in the poor. Wesley advocated, and put into practice, stewardship, or tithing of money and the creation of lending stock. Pestalozzi suggested the tithing of fields for the children of peasants, with investment in fruit trees, goats for their children, etc. He did not believe in charity, but advocated helping people to help themselves. Wesley worked to this end, but the overwhelming distress in his territory compelled him to adopt charity methods as a means of relief. Upon finding deepest poverty in one society he wrote:

"Oh, who do not all the rich that fear God constantly visit the poor. Can they spend part of their time better? Certainly not. So they will find in that day, when every man shall receive his own reward according to his labor."¹⁰²

Systematic giving for the relief of distress was put into effect by members of Wesley's societies. His schemes had a permanency due to his organizing genius and ability to bring people to a sense of responsibility.

¹⁰² Tyerman, Luke, - Life and Times of Wesley, Vol III. p. 47

advancing vision, he looked upon it as one instance he has known in half a century. His ideal for society pictured Christian masters taking responsibility for their workmen in paying them a fair wage, while the faithful workmen gave unstinted labor to their masters, espousing frugality and thrift. Pestalozzi pictured the benevolent landowner assuming the place of judge over his tenants, being responsible for the education of his young employees and encouraging thrift, morality and piety in his domain.

Wesley continued to English society in educating many children for particular stations in life. Orphan training to be servants did not mingle with boarding students. He condemned, however, the narrowness of Oxford and Cambridge university education in that there was no place for the son of the tradesman. Pestalozzi had small use for the educating of children for particular stations in life. His interest was in the innate capacities of individuals.

Both men claimed that the rich were obligated by their wealth to an interest in the poor. Wesley advocated, and put into practice, stewardship, fitting of money and the creation of lending stock. Pestalozzi suggested the fitting of fields for the children of peasants, with investment in fruit trees, goats for their children, etc. He did not believe in charity, but advocated helping people to help themselves. Wesley worked to this end, but the overwhelming distress in his territory compelled him to adopt charity methods as a means of relief. Upon finding deepest poverty in one society he wrote: "Oh, who do not all the rich that fear God constantly visit the poor. Can they spend part of their time better? Certainly not. So they will find in that day, when every man shall receive his own reward according to his labor."

Systematic giving for the relief of distress was put into effect by members of Wesley's societies. His schemes had a permanency due to his organizing genius and ability to bring people to a sense of responsibility.

Pestalozzi demonstrated what could be done for orphans through education. He did not believe in charity. His practical results were so convincing that men of other countries gave of their wealth to the establishment of Pestalozzian institutions. In his own country, Pestalozzi made a more direct appeal to the state for the relief of distress, while he looked to private persons and individual bodies for aid. Many of Wesley's schemes were forerunners of governmental attacks upon poverty, but Wesley himself, never thought of these problems as the duty of the State.

Comparison of Work in Establishing Schools

Both Pestalozzi and Wesley clung to the idea that education must be essentially religious, and that elements of Christianity were basic for religious education. Wesley's belief in the depravity of human nature caused him to shape his aims for the complete making over of personality by the breaking of the will and the imparting of knowledge. Pestalozzi believed that education should consider what a child already possessed, for human nature has divine elements. Education does not only consist in admonitions, corrections, rewards and punishments, but in a re-direction of those divine elements the children already possess. The ultimate end of education according to Pestalozzi, is fitness for life. Wesley thought of the ultimate end as fitness for the life beyond.

Wesley contributed nothing to educational principles and method. A strong religious bias, and ignorance of child nature coupled with an inability to interpret advancing contributions of others, prevented him from making original contributions. His methods were traditional. The outstanding principles of education he advocated reflect Comenius and Milton (1) to proceed from the known to the related unknown; (2) to interest children in things rather than in words; (3) to let everyone have the advantage of education.

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Pestalozzi was the interpreter and practical exponent of Rousseau. Morf, his biographer, shows these contributions to educational principles and methods:

1. Observation is the foundation of instruction.
2. Language must be connected with observation.
3. Time for learning is not the time for judgment and criticism.
4. In each branch, instruction must begin with the simplest elements and proceed gradually by following the child's development; that is by a series of steps, psychologically connected.
5. A pause must be made at each stage of the instruction sufficiently long for the child to get the new matter thoroughly into his grasp and under control.
6. Teaching must follow the path of development and not dogmatic exposition.
7. Individuality of pupil must be sacred to the teacher.
8. Chief end of elementary instruction is not to furnish knowledge and talents, but to develop and increase powers of the mind.
9. To knowledge must be joined power, to what is known the ability to turn to account.
10. The relations between master and pupil, especially so far as discipline must be established and regulated by love.
11. Instruction must be subordinate to the higher end of education. 103

The programs in the educational institutions of these two men show a common interest in industrial education. Children of the poor were taught to work before they were taught to read. There was not so much severity and conformity to rule in Pestalozzi's institutions. Textbooks were in common use in Wesley's schools, while there was a surprising lack of textbooks in the Pestalozzian institutions. Wesley stressed memorization, while Pestalozzi felt that there might be superficial impressions through an over-amount of memorization. Wesley combed the classics and the religious literature of his day for his curricula, while Pestalozzi developed in some respects a new curricula through object teaching. His work led to the development of the elementary school subjects of language, arithmetic, drawing, spelling and geography, while this was ruled out in Wesley's schools. We do not find so much direct teaching of religion in Pestalozzi's schools as we do in the Wesleyan institutions where catechetical teaching prevailed. Pestalozzi sought to make real the implications of Christian living through an atmosphere of

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generosity and love, encouraging the learning of Bible verses and prayers when they could be a real expression of feeling already existing in the hearts of his children. He found moral and religious teachings out of the common relationships of children.

"Pestalozzi opposes strenuously the opinion that religious instruction should be addressed exclusively to the understanding; and shows that religion lies deep in the hearts of men, and that it should not be enstamped from without, but developed from within; that the basis of religious feeling is to be found in the childish disposition to love, to thankfulness, to veneration, obedience and confidence toward its parents; that these should be cultivated and strengthened and directed toward God; and that religion should be formally treated of at a later period in connection with the feelings thus excited. As he required the mother to direct the first development of all the faculties of her child, he assigns to her especially the task of first cultivating the religious feelings."¹⁰⁴

Wesley appreciated that religious practices might be a mere cloak of piety and constantly tried to bring sincerity into the professions of religious experience. He was not as successful in his work with children as with adults because he did not understand their natures.

Wesley's writing upon educational theory and practices were based largely upon his mother's ideas. Pestalozzi's writings while based upon Rousseau, were tested by his own experience. He collaborated often with the teachers of his institutions, who were often more able to express his ideas with clarity.

Wesley's genius lay in his ability as administrator, while Pestalozzi's genius lay in his ability as a teacher and practical exponent of new ideas. Wesley's institutions were permanently established. Pestalozzi contributed to a movement which gave birth to many similar institutions to those which he established.

"Pestalozzi saw the utter inadequacy of common schools for sitting peasants for independent self-respecting living and citizenship. No doubt Pestalozzi did more than any other single man to make common school adequate to social service expected of it."¹⁰⁵

104 Cubberly, E.P. Readings in the History of Education, p.448

105 Reisner, The Evolution of the the Common School, p.183

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¹⁰⁴ Goppaty, W. I., Education in the History of Education, p. 448.
¹⁰⁵ Reiser, The Evolution of the Common School, p. 122.

Before public schools became adequate to meet pressing demands, Wesley provided education for many children uncared for by other institutions.

"The service John Wesley rendered to education was reinforced by the spiritual transformation effected. It was not only that the disorderly became sober, and the lawless peaceful citizens. Desire to read their Bibles, and improve their minds led to a restless search for knowledge and a profound reluctance to remain in ignorance. The demand for education which Methodism created, it strove through its own channels to supply. Dr. Priestly said that it attended more to the instruction of the poor than any other class of Christians.-----Others have contributed to the theory of education, Wesley promoted its spread. And looking at what he did one cannot laugh at what he thought."107

Similar outcomes are to be noted in Pestalozzi's work even though he did not work chiefly as an administrator.

"He combated with unshrinking boldness and untiring perseverance, through a long life, the prejudices and abuses of the age in reference to education, both by his example and by his numerous publications. He attacked with great vigor and with no small degree of success that favorite maxim of tyranny and bigotry, that obedience and devotion are the legitimate offspring of ignorance. He denounced that degrading system, which considers it enough to enable man to procure a subsistence for himself and his offspring- and in this manner, merely to place him on a level with the beast of the forest; which deems everything lost whose value cannot be estimated in money. He urged upon the consciences of parents and rulers with an energy approaching that of the ancient prophets, the solemn duties which Divine Providence had imposed upon them, in committing to their charge the present and future destinies of their fellow beings. In this way, he produced an impulse which pervaded the continent of Europe, and which, by means of his popular and theoretical works reached the cottages of the poor and the palaces of the great. His institution at Yverdon was crowded with men of every nation, not merely those who were led by the same impulse which inspired him, but by the agents of kings and noblemen, and public institutions who came to make themselves acquainted with his principles, in order to become his fellow-laborers in other countries."108

Pestalozzi was a part of the institutions he created and therefore until his latter days was able to give constant supervision. Wesley was obliged to rely upon occasional visits and the reports of masters and visiting clergymen for his supervisory work. He was systematic and thorough in his analyses. Those who taught under Pestalozzi sometimes failed to understand him because his methods were indefinite in their early stages.

107 Edwards, Maldwyn, - John Wesley and the Eighteenth Century, pp 244, 245

108 Cubberly, E.P. Readings in the History of Education, p. 444

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Pestalozzi had a genius for gathering teachers of outstanding merit. The names of Froebel, Herbart, Fellenburg, Krusi, Neef and Zeller are important in the history of education and owe their genius to Pestalozzi's influence. Wesley was gullible in his first impressions of teachers and had often to turn aside men and women whom he had at first adjudged to be superior. He stamped upon many of his teachers a passion for study, self-sacrifice, and an ascetic life like unto that which he subjected himself to in his student days. A comparison of the general rules by which Wesley lived with the rules of Joseph Benson, one of his teachers will show how strongly the more earnest teachers were influenced by Wesley's example:

Wesley's Rules:

1. Begin and end every day with God and sleep not immoderately.
2. Be diligent in your calling.
3. Employ all spare hours in religion as able
4. All holidays as Holy days.
8. Never on any account pass a day without setting aside at least an hour for devotion.
5. Avoid drunkards and busybodies.
6. Avoid curiosity and useless employments and knowledge.
9. Avoid all manner of passion. 109

Benson's Rules

1. To rise at four and go to bed at nine
4. Let me with a single eye, not for praise, instruct the boys diligently
3. To spend an hour from four to five every morning and five to six every evening in devout meditation
- and prayer, and at nine in the morning, and three in the afternoon a few minutes to prayer.
2. Never to trifle away time in useless visits, vain conversation or in studying anything not to my advantage. 110

109 Lunn, A.H.M.,³ John Wesley, p 168

110 Three Old Boys, History of Kingswood School, p. 45

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Both Pestalozzi and Wesley subjected themselves to self-examination both as to their work and to their personal character. It is interesting that many of their teachers followed their practices in writing daily confessions in their diaries. Like Wesley, it was said of Pestalozzi:

"No man was ever less satisfied with himself; no man ever so quick to learn from experience. Ingratitude never lessened his kindness nor deceit his trust." 111

Wesley knew the radiance of Christian experience not to be found in solitary religion. He was more able to inspire his ministers with this spirit than his schoolmasters. Pestalozzi's students in training for leadership were profoundly influenced by his character. They could not be in his presence without learning to exert a feeling of sacrificial love upon the children under their guidance. It might be said that the eighteenth century produced two leaders whose character influence was as great as their works.

111 De Guimps, C.R. Pestalozzi, Life and Works, p. 17

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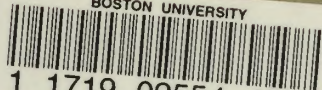
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